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PRIVATE PROPERTY IN LAND

AT the end of the fifth year of War, September 1, 1944, Pope Pius XII made an "urgent appeal," over the radio, not only to the Sons and Daughters of the Catholic Church, but also to sympathetic outsiders, still under the influence of their Christian heritage, for co-operation in the great work of building a new and better world on the ruins to which the terrible disaster of the World War has reduced the Old World for martyred peoples. He earnestly asked these Christians to consider "that fidelity to the legacy of Christianity and its powerful work against all atheistic and anti-Christian currents is a master key that cannot be sacrificed for any temporary advantages or any shifting combinations."

In this new world order the raising of the proletariat was declared by the Holy Father to appear, "to every true follower of Christ, not only as earthly progress but also as fulfilment of a moral obligation." This was to be achieved by "organic reform" and not by "subversion and violence," in which "fertile ground of propaganda for a most radical program" is furnished by "the victims of an unhealthy social and economic order" in the world when misled by "promises of statesmen and proposals of scientists and technicians" into "a senseless hope of millennium of universal happiness."

As an antidote the Holy Father pointed out first and foremost the principle laid down by Leo XIII in his famous encyclical on Labor, May 15, 1891, "that any legitimate economic and social order should rest on the indisputable foundation of the right to private property." Defining them, as a matter of Christian conscience, the natural right to ownership of commodities and means of production, against those who deny the principle or render it impossible or useless, Pius XII condemned "those economic concentrations of economic wealth . . . that succeed in evading their social duties, thereby preventing the worker from building up his own effective property."

Under the circumstances the Holy Father sees "small and medium property owners compelled

to wage a defensive struggle increasingly arduous and without hope of success." Following the consistent policy of the Church, ever since its origin, in protecting "the poor and weak against the tyranny of the powerful," Pius XII strongly champions "the just claims of workers against any injustice" inasmuch as the Church "does not intend to protect the rich and the plutocrat against the poor."

In fact the Pope finds that "the Church has condemned it as contrary to the rights of man whenever capitalism . . . arrogates unlimited right to property without subordination to the common good." Consequently Pius XII recognizes it to be the duty of the State, whenever "distribution of property is an obstacle to this end," to "intervene, regulate its activities, or issue a decree of expropriation with suitable indemnity." This last is the right of higher domain vested in the Sovereign State which practically acknowledges the principle of private property in land by payment of a just indemnity in its exercise of condemnation proceedings.

While maintaining the Catholic doctrine of the natural right to private property, Leo XIII was amazed to find opposition to Catholic land doctrine on the part of those who "grant to the individual man the use of the soil and the various products of landed possession, but declare it absolutely wrong that one should consider himself the real owner of the land on which he has built or of the estate which he has brought under cultivation," thus "robbing man of the very fruits of his labor."

The most prominent American to fall under this condemnation was Henry George, and so September 11, 1891, he addressed *The Condition of Labor; An Open Letter to Pope Leo XIII*, criticizing the Papal Encyclical, "since its most strikingly pronounced condemnations are directed against a theory that we, who hold it, know to be deserving of your support." He therefore argued for a reconsideration of the question, "confident that, instead of defending private property in land, you will condemn it with anathema."

Henry George would not have been so confident of this, had he known that, fully two years before Leo XIII's encyclical on Labor, the American Hierarchy had received a secret document of the Holy Office in Rome, announcing the condemnation of Georgism by decree of February 6, 1889, in the following terms: "The Church has perpetually taught the right of private property, *that of land included*, and has more than once defined it, most recently by the Encyclicals of Pius IX *Qui pluribus* and Leo XIII *Quod Apostolici Muneris*. The faithful and the clergy especially are to be sure to retain the true faith and beware of the false theories of Henry George."

It certainly was preposterous for him and some others to view the restoration of his contumacious disciple, Dr. McGlynn, Priest and Rebel, by Apostolic Delegate Satolli over the head of Archbishop Corrigan, in the course of the year following the encyclical, as Leo XIII's reaction to Henry George's protest. Catholic teaching, in fact, did not change in regard to the right of private property in land. Consequently, in the celebration of the Golden Jubilee of that encyclical Pope Pius XII declared: "Of all the goods that can be the object of private property none is more conformable to nature, according to the teaching of the *Rerum Novarum*, than the land, the holding in which the family lives, and from the products of which it draws all or part of its subsistence."

These words of the Pope were cited by the Administrative Board of the National Catholic Welfare Conference in its statement on the *Crisis of Christianity*, issued November 17, 1941, after the annual meeting of the Catholic Bishops of the United States. They found the Holy Father thus laying "stress on the social significance of widespread ownership of land in the form of the family homestead," inasmuch as the family cannot be the "cell of society," which nature destined it to be without that "stability which is rooted in its own holding." This makes the right of private property in land of fundamental value for world reconstruction.

It is interesting to note in what close conformity to this Catholic land doctrine the Republican Post-War Advisory Council, which Governor Thomas E. Dewey, the Republican Presidential candidate, also attended, expressed itself in a pertinent passage of its report on Domestic Problems, adopted September 7, 1943. This affirmed "its belief in the strength, the character and the right of the American workingman; his pride in him-

self; his aims to get for himself a bank account, an insurance policy, *a home of his own* with a self-reliant family in it; his right to organize and bargain collectively through agents of his own free choice."

On the other hand the land philosophy of Henry George's *Progress and Poverty* needs radical amendment to make it conform to Catholic teaching on the natural right of private property in land. Although Archbishop Walsh of Dublin greatly admired Henry George as author of "a singularly interesting as well as ably written book, at least in these chapters that deal with the nationalization question," he wrote Cardinal Manning, who confessed never to have read the book, that there is "nothing more explicit" than the denial of the right to private property in land by this book on *Progress and Poverty*.

In his correspondence with the English Cardinal the Irish Archbishop repeatedly questioned the justice of Henry George's denial of the right to private property in land as it involved "a transfer without compensation, practically a confiscation." He finally concluded his discussion of Georgism by confessing to Cardinal Manning that he could "not see that the absorption of the rent in the form of a land tax [Henry George's Single Tax] is free from the objection (on the score of injustice) to the simple transfer of the ownership from the private owners to the State." He therefore had declared in an interview that "he was for the nationalization of the land here (Ireland), but in Michael Davitt's way." Questioned about this by Cardinal Manning, Archbishop Walsh explained the difference between the two:

"George, taking it as a fundamental principle that there can be no private property in land, would transfer the land from the present owners to the State, *giving them no compensation*, but Davitt, while relying on many considerations to show that the present owners (in Ireland, remember) have claim but to a small share in the property, fully recognizes that property of theirs and *would make compensation to them for it*. The difference is manifestly one of fundamental principle."

The difference was precisely the difference between justice and injustice. In Ireland it was a question of seeking a solution to the land problem that would do justice to the landlord created by the English conquest and the Irish tenant, the original owner of the land, who had substantially improved it. Here the nationalization of the land

through just indemnity to the landlord would be a rightful step toward the restitution of the land to the original owner. This was Davitt's, not George's plan for the nationalization of land in Ireland.

This was also what was behind the statement made before by Bishop Nulty of Meath, quoting "the very words of Mr. Mill and of a dozen of other political economists who hold 'that the land of a country ought of right to belong to the people of that country.'" When Bishop Nulty's statement was abusively circulated first in England and Ireland, and then in the United States, he published "an emphatic protest against an unfair as well as unauthorized use made of an extract" from his writings; he complained to the Editor of the *Dublin Freeman*:

"1st. That a solitary, isolated sentence is very liable to be misinterpreted, and may give rise to grave misconception, when detached from the context in which it stood and by which its meaning was clearly fixed and defined.

"2nd. That,—although the extract is taken from an essay which I published on the Land Question before the passage of the Land Act,—the placard leads one to believe that it has been taken from a letter published quite recently.

"3rd. That a facsimile of my signature is attached to this extract without my knowledge as if I had sanctioned and approved of a course of action which I entirely disclaim."

Bishop Nulty's statement was attached to the original *No Rent Manifesto* in the United States. This was all the more culpable because of the action Bishop Nulty had taken upon learning that a "special cable" of his interview to Henry George in *The New York Irish World* reported that this prelate "found nothing to condemn in the *Kilmarnham Manifesto*," as there was "nothing immoral in the refusal of the Irish people to pay rent to the jailers of Ireland until their leaders are released from prison." When this was telegraphed to the *London Standard*, Bishop Nulty, contradicting "what that telegram insinuates rather than states directly," declared: "I never asserted then, nor indeed in my whole life, that landlords were not fully and justly entitled to a fair rent for the use of their lands; and . . . I expressed no opinion at all on the publication of the late Manifesto." It is the irony of fate that Bishop Nulty's authority is still being abused even in the remote antipodes¹⁾ to bolster up Henry George's un-Catholic land philosophy.

FREDERICK J. ZWIERLEIN
Rochester, N. Y.

LIBERTY SHIP NAMED WEDEMEYER

ALTHOUGH the present generation neglects to cultivate the memory of deserving men of former generations, including that of their own forbears, American Communists have resuscitated the name of an individual whom few in our country have ever heard of.

It came to us as a surprise, the *Globe-Democrat* of St. Louis, should announce, depending for its information on an Associated Press dispatch from Washington, the U. S. Maritime Commission had decided to name a Liberty ship for Joseph Wedemeyer, a Colonel in the Civil War, who at one time had published labor papers in St. Louis. It was the first time in years we found the name of this early Socialist mentioned anywhere. Morris Hillquit refers to him as "a personal friend of Marx and Engles and well versed in the theories of scientific Socialism."¹⁾ We also knew that

Wedemeyer had served in the Union army. But while the socialist referred to claims "he had served with great distinction,"²⁾ William Kauffmann, himself an officer in the Civil War and afterwards publisher of the leading German daily at Cleveland, is unable to say more about his military career than this: "Wedemeyer, Colonel of the 40th Missouri regiment, one half of which were Germans."³⁾

How was it possible, we thought, a Liberty ship should bear his name, while dozens of far more distinguished German officers who fought with distinction on southern battlefields have been granted no such honor? And we were not thinking of General Sigel, in spite of the bronze monuments erected to honor him, one in St. Louis and the other in New York.

¹⁾ Australia and New Zealand.

²⁾ *Ibid.*, p. 154.

³⁾ *Die Deutschen im Amerik. Bürgerkrieg*, Munich, 1911, p. 564.

¹⁾ History of Socialism in the United States. 5th ed., N. Y., 1910, p. 151.

A Congressman did us the favor to submit our inquiry to Admiral Land, chairman of the Maritime Commission. The reply came promptly enough. "The Maritime Commission," so the letter explains, "has an agreement with the Treasury Department to the effect that an organized group of citizens raising \$2,000,000 earmarked for the purchase of a Liberty ship may suggest the name of the ship." So far so good. But how did the choice of name come about in this case? Admiral Land explains: "Under this agreement, the International Fur and Leather Workers Union suggested the name 'Joseph Wedemeyer.'" Continuing, the writer states:

"As is usual in such cases, we requested the Library of Congress to develop biographical material concerning the individual involved and upon receipt of a biographical sketch of Mr. Wedemeyer, the name was approved by the Commission. There was no reference in the biography to Mr. Wedemeyer's *alleged* (italics ours) 'Marxist' philosophy."

To allege is, so the Dictionary declares, to assert without proof, but with implication of readiness or ability to prove. While we did not use the word in our letter to the Congressman, we are now willing to adopt it. So let us see what proof for our alleged statement regarding Wedemeyer's Marxism we may be able to produce. One of the best informed Socialists of the Marxian persuasion known to our country was the late Herman Schlueter, for almost a lifetime editor of the New York *Volkszeitung*. A scholarly man, he called his own a remarkably fine library of books and newspapers devoted to the cause of Socialism.⁴⁾ One of the few valuable books on the contribution of Germans in our country to American life has him for its author: *Die Anfänge der deutschen Arbeiterbewegung in Amerika* (The Beginning of the German Labor Movement in America).⁵⁾ It is in this volume Wedemeyer is repeatedly referred to. In chapter two, for instance, devoted to a discussion of "Attempts at Political Organization," the very first sentence states: "The fight of the German workers of New York to better their economic condition in the spring of 1853 was greatly accelerated and promoted by the Central Organization, which owed its existence largely to Josef Wedemeyer," who about the same time began to write for the *Reform*, a communistic week-

ly. Having declared that G. Kellner, the editor, was not the man who gave the paper its standing, because he was ignorant of "the scientific discoveries which Karl Marx had even then made known," Schlueter continues: "The character of the *Reform*, at least in the beginning thoroughly proletarian-revolutionary, was imparted to it by Josef Wedemeyer and other friends of Karl Marx." Among other things, Wedemeyer wrote for this weekly a series of articles on the fundamentals of political economy according to the doctrines of Karl Marx. Schlueter considered them "worth reading even today." He calls Wedemeyer "a clear head, possessed of exact knowledge of Marxian concepts." He had, in fact, translated several of Marx's writings from the French into German; while he had begun the translation of the "*Misère de la Philosophie*," he was prevented by the revolution of 1848 to complete the task. "He was, therefore," so Schlueter concludes, "particularly well qualified to popularize the ideas of Marx, and his articles in the *Reform* are still valuable."⁶⁾ The paper went under in 1854; it was rejected by what Schlueter calls "New York's German citizenry."

Not long afterwards, Wedemeyer left for the West. "The German labor movement of New York suffered a great loss through the departure of the man, who for five years had been its dependable counselor and leader, and who imparted to the German labor movement on American soil during the first period its clearly defined character." Schlueter admits that Wedemeyer left a much disappointed man; but in this connection he once more emphasizes: "Throughout, both as a writer and when appearing in public, Wedemeyer always clearly presented the views of Karl Marx. In consequence, he was frequently attacked by utopian and petit-bourgeois elements."⁷⁾

From 1855 to the beginning of the Civil War this socialistic writer and agitator lived in Milwaukee, Chicago and St. Louis. It was in the latter city he, a former officer in the Prussian army, joined the second Missouri Artillery; in 1864 he organized the 41st Missouri Infantry, according to Schlueter. He became its colonel and was mustered out with the regiment in 1865. He remained in St. Louis, where he worked on a number of papers and even published a magazine of his own, *Die Neue Zeit* (the New Age). He did not long survive his election to public office in the fall of 1865; Wedemeyer died of the cholera

⁴⁾ This valuable collection was acquired by the University of Wisconsin some thirty years ago for about five thousand dollars.

⁵⁾ Stuttgart, 1907.

⁶⁾ Loc. cit., p. 148-149.

⁷⁾ Ibid., pp. 158-159.

on August 20, 1866, less than fifteen years after his arrival in the United States, on November 7, 1851, where he began his American career with the publication, in January, 1852, of a monthly, *Die Revolution*.⁸⁾

No blame attaches to the Maritime Commission for giving to one of its ships the name of a Communist; the very fact that Wedemeyer is a forgotten man made it all the more difficult to establish his identity. Possibly even the Library of Congress should be excused, because it probably was unable to find any other information regarding him except that supplied by his military record. But it does appear significant that the labor union which sold two million dollars worth of war bonds should choose Wedemeyer's name for the ship the organization was privileged to name. It is not to be supposed that the average fur or leather worker should be acquainted with this revolutionist of almost a hundred years ago. It is more than probable that some intellectual, who

knew of the German Communist's efforts to establish Marxism in our country, gained the International Union for the idea that they should honor a man introduced to them as "an early American labor leader." And it was not unreasonable the members of this union should wish a ship named for a worker devoted to the promotion of the rights of labor. Nevertheless, Wedemeyer was essentially a Communist, a promoter of Marxian doctrines and an opponent of the Utopian Socialists, who, at the time of his arrival in our country, had for their leader William Weitling.

In itself the entire affair is not of great importance; but it proves the alertness and awareness of the Communists to make use of every opportunity to promote the belief in the future of the movement, which has struggled on since the days of the Communist Manifesto, and the ultimate goal of which is the "Dictatorship of the Proletariat."

F. P. KENKEL

ETHICS AND ECONOMICS

III.

WE cannot arrive at a doctrine of Just Price without having a doctrine of the Just Wage, for it is a conclusion of common sense, accepted by moralists and economists alike, that the price of any goods produced for sale must normally cover its costs of production, and labor is, directly or indirectly, the chief cost of production. Wages are themselves a price, the price paid for labor by an employer. The necessary costs of production determine the minimum just price. We might say that the costs of the production of labor determine the minimum just price of labor, or wages. However, this manner of speaking may obscure the difference between labor and goods produced for the sake of being sold. Labor is sold but labor does not exist apart from the laborer, who is a person, not produced for sale. To state this is to state a fact without making any moral assumption. Parents bring children into the world and raise them to working age with little or no regard to the wages they will be able to earn. Hence the supply of labor is affected only remotely and very imperfectly by the adequacy of wages to maintain it. In the long run, of course,

wages below the subsistence level, however that level be determined, will cause the supply of labor to fall off, but this does not make it realistic for us to say that at any moment, or in any year, or any decade, the cost of production of labor determines its price in the market or its value in the eyes of either buyers or sellers.

Labor is different from a commodity, though it is bought and sold, because it is not produced for the sake of being sold. Labor exists not as a separate entity but only as a faculty of a human person, and the human person, it will be generally agreed, is not like a commodity or other material good, merely a means to an end, not merely a factor in production, but the end for which economic activity exists. Hence the rightness of economic activity must be judged by its success in providing for the human person; the value of the human person is not determined by the measure of his contribution to economic productivity. Wealth exists for man, not man for wealth.

No man, or any number of men, can claim all the wealth of the world by the title of labor or production by themselves or their ancestors. All are sharers in the bounty of Nature, or God. Men, individually and collectively, are the heirs

⁸⁾ Ibid., p. 159.

of Providence. Human society is the trustee and executor of the common inheritance. This can be said generally of the whole world and more particularly of the smaller societies which can effectively control the distribution of goods needed by human persons. Society has a debt to all of its members in proportion to its resources and their needs. Individuals have a reciprocal debt to society in proportion to their resources and its needs.

Labor is one of the essential means by which the individual pays his debt to society, to his fellows. What does society owe him in return? Surely it owes him maintenance befitting a human person. If it does not owe him at least this, what ground is there for saying that it owes him anything at all?

It is true that the labor of different individuals makes very different contributions to society and we may therefore say that different laborers, using this word in the widest sense for all participants in economic activity, have different value to society. A General McArthur contributes more than the average officer and an Edison contributes more than a common laborer. These admitted differences in contribution are incommensurable; they do not enable us to answer the question of the measure of indebtedness and they do not in fact determine differences of rewards. Nobody supposes that the incomes of Hollywood and Wall Street are a measure of the social value of services rendered.

We return to our general principle that between society and the individual there is reciprocal indebtedness, that the individual owes service of recognized utility and society owes maintenance befitting a human being. The science of economics, as currently understood, has nothing to say for or against this principle, and if the principle is attacked it must be on the ground of the more fundamental science of ethics. Assuming this principle, we proceed to the argument that the laborer who performs his economic service to society as a wage-earner has a right to a wage sufficient for maintenance befitting a human person, or what has come to be universally described as a Living Wage. The Just Price of labor is not less than a living wage.

The above proposition, advanced on ethical grounds, has economic presumptions in its favor. Economists generally assume that the supply of labor needs to be maintained and this cannot be done with less than a subsistence wage, which has

a close relation to the living wage. Furthermore, there is general favor among economists for the idea that wages above the animal subsistence level, at a more human level, yield more than their cost in increased productive efficiency. But the economists are suspicious of any economic proposals that make economic considerations subordinate to ethical ones, and perhaps they may be excused because moralists have too often urged economic ideals without study of economic circumstances.

It will not be objected at the present day that society is too poor to afford all workers a decent human livelihood. The theoretical capacity of the industrial system to provide plenty for all is not in question. The problem is to reconcile these ethical imperatives with a system of free exchange.

In the first place, it may be asked how the assumed debt of society to the individual is to be discharged when the wage contract is between individuals, the employer and the employee. The mistress of a household employs a servant only if she thinks the help given by the servant is worth the wage that must be paid, and if the wage seems too high the mistress does without the service. An employer hires a man for his factory only if he is satisfied that the economic value of the work done by the man will be higher than the cost of the wage. The employability of labor depends upon its price. This is true and it is of capital importance. But it does not follow that there should be no floor to wages. There is always some floor set by the willingness or bargaining power of the worker and the question is whether it may or may not be beneficially set by an ethical factor such as the principle of the human needs of labor. Many economists believe that it is unsound to consider anything but the productivity, or as they would say, the net product of labor or its marginal product. I do not challenge this theory as such, but would offer one or two comments which the rigorous theorists will themselves admit. There is nothing in the nature of things to secure to labor its net product or marginal product. Theoretically this wage is secured under conditions of perfect competition, which, however, never exist and are now more unattainable than ever. Who can doubt that combinations both on the side of labor and of capital have come to stay, and that minimum wage laws and arbitration boards are permanent features of the economic system? Regulation has become unescapable and we must look for principles to guide regulation.

HENRY SOMERVILLE

Warder's Review

Some Strictures on Price and Production Control

EARLY in the summer, representatives of ten western States met in Chicago to discuss agricultural problems of interest to their Commonwealths. At that meeting, O. B. Jesness, Chief, Division of Agricultural Economics, University of Minnesota, delivered a speech on "Agricultural Price and Production Control," the text of which has been published in the August issue of *State Government*, organ of the Council of State Governments.

Governmental price supports and production curtailment are not, the speaker stated, the real solution to farm difficulties. To the extent to which they are employed, care should be taken to see that they do not do more harm than good by interfering with the attainment of fullest possible production.

"Support prices have an undoubted appeal as an aid to get all-out production to meet war needs. However, we should be aware of their consequences if employed over a long period of time. Take cotton as an illustration. If cotton prices are supported at arbitrary levels after the war, we may wake up some day and discover that we have priced ourselves out of the world market. If this should happen, the results would be unfortunate unless we have alternative uses for the resources now employed in cotton production which will provide better returns. The same applies to other export commodities. For crops sold in the domestic market, support prices may encourage production on a scale which will create difficult problems either of curbing output or of disposing of surpluses which cannot be moved through normal market channels.

"If we are to substitute government for the market as the determinant of prices," thus the flow of arguments, continues, "it will be well to make certain that the longer-run consequences have been foreseen. Farmers, like others, naturally see gains in a situation if their prices rise in relation to those of others, but it is unrealistic to expect that prices can be established arbitrarily without regard to market conditions and the farmers be left free to produce any volume they may see fit. If those prices lead to a surplus, as they will, curbs on the freedom of production must be

instituted. It is folly to ask for price support and at the same time demand freedom to do as we please."

Sound opinion and advice on foreign trade are expressed by the economist we are quoting, in these statements:

"The lend-lease program has been a very realistic device for sharing the costs of fighting the war. It is likely to be found less suited to more normal peacetime operations. The prospects are that we may not be ready to sell extensively on credit. The volume of export trade we will have after the war, therefore, will be decided mainly by the trade policies of this and other nations. Are we ready to be realistic and recognize that international trade involves buying as well as selling? Are we going to recognize imports as a means of satisfying human wants? Are we ready to see the importance of economic co-operation with the world as an aid to an enduring peace? Or are we again going to delude ourselves by the specious appeals of economic nationalism?"

"This involves a range of problems," Professor Jesness continues, "to which Americans ought to give serious thought right now. Our interests will be served best by a continuance of considerable foreign trade which is permitted on a multilateral basis without undue restrictions."

Quite true, although the members of the Tariff League will not admit it. The organization is even now going about and exalting protectionism, although our "infant industries" have attained the growth of a Hercules.

Reasoned Opposition

NOT reason and convictions, rooted in religious doctrines and ethical principles, lead Catholics to reject and to oppose Communism, but just blind aversion or hate. So at least the Nation believes.

Playing its accustomed role of protector of the Reds, the New York review denounces Mr. Dewey for what the editorial describes as "an obvious attempt to play upon *Catholic antipathy* (italics inserted) to Communism."¹⁾ It is something far different from that impels Catholics to consider Marxian doctrines false and dangerous. Antipathy is a blind dislike, unreasoned and often unjust. It may in some cases be a matter of instinct or sentiment, but all too often it is groundless.

1) N. Y., Nov. 18, p. 603.

How foolish would Catholics not be if they were to base their rejection of a system and movement, such as Marxian Communism, on nothing better or stronger than antipathy!

Not every Catholic may possess a clear conception of the falsity and the dangers of Communism. But the vast majority of our people know that it is the most serious threat Christian culture has had to meet since the Mohammedan hordes overran Asia Minor, North Africa and Spain. When Msgr. Kaufmann excavated the city of St. Menas in the Libyan desert some forty years ago—the Lourdes of the early Christian centuries—he discovered the Mohammedan invaders had chiseled every cross from the ornamented capitals which had graced the columns of the once famous Christian shrine. So hateful was this sign of our redemption to the fanatical confessors of Islam. What the communist mind contemplates, events in Russia, Spain and Mexico have proven.

It was not by any means mere "antipathy" caused Leo XIII to define Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." Nor did "antipathy" dictate the following words, contained in the Encyclical *Divini Redemptoris* of Pius XI: "Communism strips man of the liberty on which the spiritual rules of conduct depend, robs human personality of all its dignity, and removes all the moral restraints that check the eruption of blind impulses." One may feel antipathy against a toad, knowing well it is after all a useful if loathsome creature. One's attitude toward a tiger is based on considerations of a far different kind.

Impending Changes

AS an expression of foresight let us recommend to our readers this statement by Mr. John N. Crider, quoted from his book, "The Bureaucrat:"

"It is a curiosity, indeed, that the Government, whose relations with the business community were mainly promotional in the nineteenth century, a period in which railroads and diverse other aids to commerce were financed at least in part by Federal Funds, should in the next devote its energies to curbing and regulating the very interests whose zeal it had so long fostered and encouraged. This should be a harbinger of no good for the labor movement whose promotional assistance from Washington reached an all-time high during the Administration of Roosevelt II."¹)

We have here another emanation of a tendency referred to by us on former occasions: Men quite generally go from one extreme to the other. So in this case "the excesses of one century led to the restrictions of the next," to use Mr. Crider's expression. But the facts noticed by him are after all merely a phase of the general swing from *laissez aller*—the State must keep hands off—to a totalitarian regime of a more or less pronounced nature, and from absolutistic property rights to Collectivism. Under neither of the two would the laboring classes improve their condition to the hoped for extent, because both systems lack the solid foundation of sound principles indispensable for a satisfying social and political order. Rooted in revolutionary doctrines, they must seek, for their own safety, to overcome the existing Capitalism by bureaucratic control, strict regimentation, and finally through absorption by the State.

It is in this direction the nations of the world, including our own, are moving at present. Should these tendencies prevail, men would discover in the end that they had accomplished an exchange of doubtful value: authoritarian control of production and distribution for the economic libertinism of the past century.

Shepherds of the Welfare State

IT was the Duke of Sully who referred to Henry IV of France as "the type of a royal shepherd" (*roi pasteur*). Possibly the editors of the *Statist* had this saying in mind when they made use of the expression "our pastors and masters" early in the present year, referring to the leaders engaged in developing the welfare state. Which would, firmly entrenched in power, rule the people with an iron hand. Just as political Absolutism and economic Mercantilism combined granted monarchs the power to fleece the sheep whose pastors they pretended to be.

It was no empty fear the Bishop of Peoria, Most Rev. Joseph Schlarman, voiced in his presidential address, delivered to the National Rural Life Conference at Cincinnati on November 12th when he said:

"There is a real danger that certain political groups will want to perpetuate the economic and regulatory conditions of wartime, where, even if the public authority has not control of the means of production, it does retain the last of bureaucratic regimentation and filling in forms *ad infinitum*."

Bishop Schlarman's opinion regarding this dan-

1) Loc. cit., Phil. J. B. Lippincott, p. 224.

ger is shared quite generally by the farmers of our country; this the recent national election has demonstrated. The possibility, or must we say likelihood, referred to is, moreover, the American aspect of a world wide reaction to the miscarriage of the libertarian economic system of the past century. The Bishop correctly remarked: "In England, too, there are those who fear centralization and regimentation, even in farming and in rural life."

In India, to adduce further proof regarding the question under discussion, both the Bombay Government and a native prince, the Nizam of Hyderabad, have taken power to compel agriculturists to raise food crops in place of non-food crops. Scant consideration, so the *Madras Journal of Co-operation* complains, has been granted the raisers' problems this innovation creates. "Moreover," so the account continues, "it is not so easy to change over unless the Government comes forward to convince the cultivator that they (the Government) are prepared to make good such loss as the change would cause to him," namely the cultivator.¹⁾

It is in such fashion Statism is developed, until it appears an indispensable *deus in machina*. Every step in the direction of the full-fledged welfare state leads men away from self-help and self-government, until a stage is reached, when the intricate economic-political mechanism breaks down and proves unrepairable.

Warranted Fears

SINCE the Webbs have left the British scene, Professor Harold J. Laski must be considered his country's leading Socialist. His remarks regarding the reasons responsible for the defeat of the referendum, by which the Australian Government sought special powers, for five years after the war, to deal by federal action with the issues of reconstruction, are, therefore, of particular interest.

He attributes the outcome of this attempt not alone to "the fear of well-to-do Australians that every increase in federal power meant a step in the direction of Socialism with a Labor Government in office . . .", but also "to the fear among the working class, that the retention of federal control meant the right to direct them to jobs." A

danger, let us add, we have in our country escaped by a hair's breath.

In the end, Laski suspects—and this statement appears particularly significant—that

"All in all, the most important element in the defeat is the parochial temper which all federal systems tend to breed. Once there has been a division of powers under a federal system, it takes something like a political or economic earthquake to change the categories of the division."

Thus the Socialist reveals his predilection for centralization of power as against a division of power between a Federal Government and the various component Commonwealths. We in our country, so Professor Laski thinks, have experienced two such earthquakes and they have, according to his opinion, brought us closer to what seems to him a desirable condition. For he writes:

"It is not, I think, accidental that the vital changes in the character of American federalism followed upon that revolution we call the Civil War, and upon the Great Repression of 1929. For federalism since the New Deal is, and will remain, a very different thing from federalism before President Roosevelt entered the White House."

The American people are well aware of the extension of federal power during the past eighty years. Also that its growth has been accelerated since the fateful year of 1929. As in the history of so many people, so now in our own, wars and other catastrophes have tended to diminish liberty and self-government. The great question now before us is, will it be possible to stem the tide of centralization of power, or will false hopes of attaining an easy prosperity with state aid lure the people on to sell their birthright for a mess of pottage?

The immediate future as well as the long-term plans for your business are definitely intertwined with the thinking, planning and doing of the Unions. They, too, are ambitious. Some of the thinking and planning runs like this. Why be picayune? *Instead of signing up individual plants, let's make it whole industries.* That would mean more of everything, men, dues, business. *Sizable companies already unionized are sympathetic to this idea, since it would equalize wage rates among competitors* (italics in the original). It might also build up trade associations.

The Employers' Association of Chicago¹⁾

1) Members' Service Letter, October 4, 1944.

1) Loc. cit., Aug., 1944, p. 19.

Contemporary Opinion

A GREAT many citizens would have welcomed the opportunity to vote in the election, as in a referendum, on the course Mr. Roosevelt has followed in foreign affairs, but Gov. Dewey rendered that impossible when he accepted the Roosevelt diplomatic program, almost in its totality, as his own. Accordingly, the issue was not presented, and the same can be said, in large measure, of Mr. Roosevelt's domestic policies. . .

Mr. Roosevelt was for a revived League of Nations dominated by the allies, including China and France. Mr. Dewey was for a revived League of Nations in which the smaller nations would have more to say, but he never was very clear about even that distinction. Both candidates said that the power to declare America at war must be taken from Congress, thus sidetracking the Constitution, and in some fashion this power must be delegated to America's representative in the council of the League. Neither candidate opposed this arrangement and, in consequence, the choice lay between two men as personalities, but not as champions of opposing views.

*Chicago Tribune*¹⁾

State ownership in itself would not solve the problems of industry and the transfer from a private employer to the State as an employer certainly would not solve the problem of the democratic control of industry, stated the Prime Minister of New Zealand, the Rt. Hon. P. Fraser, recently. Mr. Fraser said that this statement was now probably a platitude, but he had made it to the Joint National Council of Labor, which he addressed in London. "It is absolutely essential that this problem should be solved," he said, "if industry is to function efficiently and provide effectively and fully for the new world."

"The question of the workers being given and willingly assuming responsibilities in the spheres of planning, management and production must be given very earnest consideration with a view to evolving new forms of industrial direction so as to obtain the maximum production, the elimination of industrial disputes, strikes and lockouts, and a progressive improvement of the economic conditions and social opportunities of the people.

"Unless a system can be evolved which will

harmonize the interests of all citizens as both producers and consumers and also utilize the individual and collective experience of the workers in all industries there will be no security in the future."

*The Catholic Worker*¹⁾

Melbourne, Australia

Communists make a great play for the support of the so-called Liberals. They exploit the term at every turn. They twist every social movement to their own advantage wherever possible. Of course there are 'Liberals' and liberals. Of the latter are many who are honest-minded, sincere enemies of reactionary thought and interests. The capital letter Liberals who form the basis for the various pressure groups, who believe in the divinity of the human person, who believe that the end justifies the means, share a great many ideas and ideals with the red Collectivists. It is a difference of approach. They split on specific issues. Underneath they think alike.

The only man who can afford to be a liberal is one who has been grounded in good conservative principles. He has a mooring. It keeps him from getting out too far over his head. If you believe in the *sovereign independence* of every human individual, if your vision is limited by material prosperity alone, if your concept of tolerance is confined to those who think as you do, if your strength is in *numbers* and not based on the soundness of your doctrine—you may call yourself a 'Liberal' but you will end up most likely as merely a rebel against good order, true social justice and the very mainstay of society—that word which 'progressives' hate and despise—legitimate authority.

Crown Heights Comment
Brooklyn, N. Y.

A most interesting account appeared in *The Times* (of London) recently regarding the celebrated George Stephenson and his work in developing the British railway system. Incidentally, *The Times* mentions that Stephenson spent a lot of his earnings on giving his son what was regarded at the time as "a good education," on the assumption "that my son shall enjoy advantages I never had." In a foot-note *The Times* mentions that Stephenson only learnt to read when he was eighteen. Do not these theories of the ad-

¹⁾ From ed: Interpretation, Nov. 11th.

¹⁾ September, 1944, p. 3.

vantage of teaching imply a wrong conception of the meaning of education? As far as we are aware, none of the inventors whose work led to the development of the textile trades were educated men in the sense understood by our great Universities. They were men who studied minutely particular branches of knowledge resulting in their attaining a particular objective. Very few of the founders of our great industries were educated in the popular acceptance of the term. Scarcely any of our leading scientists in the early days had any scientific training (except what they gave themselves). Discipline and training there must be, but it is easy to overvalue the practical wisdom of a competitive examination.

The Statist

The enforcement of "peace" is an inherent contradiction in terms and ideas, on a par with Article 16 of the Covenant of the League of Nations. It would mean the enforcement of our will against an opponent, characterized by the undefined epithet, "aggressor." If the United States were to use its armed forces against a strong nation—the only ones who endanger general peace—it means war.

Since the poor U. S. citizen must bear the costs in life and treasures, it would seem that the Constitution should not be disregarded and Congress be asked to do the unconstitutional act of delegating away its exclusive power to authorize war, whether called "peace enforcement" or any other attractive name. The incentive to amend the Constitution is inadequate.

EDWIN BORCHARD¹⁾
U. S. News

The regimentation of youth and its prostitution to an exaggerated nationalism has been a dreadful portent of the horror we are now enduring. It has taken no account of personal dignity and responsibility, engendered a spirit of corporate hate in place of human brotherhood, and centered ambition upon national aggrandizement to the exclusion of the soul yearning for eternal happiness. A scheme of activity, it cannot rightly be called an ideal, not only unsupernatural but denaturing and inhuman.

The Catholic News
Port of Spain

Fragments

AS long ago as 1872, the author of a brochure on "The Future of Europe" stated: "Socialism will have its hour; only a single hour, a bloody hour for the wealthy classes; an hour of bitter disillusionment even for the victors."

"Voice of the People": Chicago, Nov. 3.—My only son, now in the Gardiner Hospital, was brought back from Normandy. I myself am out of a job. Only three months ago I had to join an AFL labor union for a \$7 a day job and pay \$100 for it. Long live the democracy!—J. B.

We talk of freedom, of courage, of the spirit of man; yet so far in the history of the world we have not dared rise up against what the Pope at Christmas, 1939, called the "slavery" imposed by "armaments," against what he called the "overbearing and tyrannical master" of the "material force" we ourselves manufacture.

"Today it seldom occurs to us," remarks William Franklin Sands in "Our Jungle Diplomacy," "that when we offered our 'way of life' to others at the end of a Springfield we were doing the very thing so outraged our sensibilities when it was done by Mussolini in Africa, or by Hitler in Europe, or by the Japanese in Asia." This is said by an experienced American diplomat.

Those who wish to force militarism on the American people should learn from Plato that States need neither fortification nor war ships to be happy. And that not even vast populations and territories secure their welfare if, on the other hand, virtue and other qualities of character are lacking.

Auckland's Catholic weekly *Zealandia* is quite correct: "It cannot be stressed too often that the 'freedom' of the press is in actual effect a sheer myth, rendered all the more absurd, yet at the same time all the more dangerous by the claim of the controlling forces that they are acting in the interests of those whom in practice they despise, namely, the people."

Progress which has its origin in selfishness is bound to have feet of clay.

1) Professor of Law, Yale University.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Right Social Order

NO deep reflection is needed to understand how the spirit of the Gospel, insisting upon man's supernatural welfare, is perfectly compatible with the attitude of the Holy See towards man's temporal welfare. The Holy See, following the example of Christ Himself, teaches us a true scale of values, and a correct attitude towards the *end* aimed at, and the *means* to be employed. Now, Social Reform, or to borrow an expression from Pius XI, "Social Reconstruction" is but a means, most powerful in our times, to establish justice and charity among men, and to bring about such conditions in society as will enable the vast majority of men to work out their salvation. "It is not rash to say," writes Pius XI, "that the present conditions of social and economic life are such as to create for the vast multitudes of souls very serious obstacles in the pursuit of the one thing necessary, their eternal salvation." So urgent and important is the need of social reform, that the same Pontiff does not hesitate to write: "Catholic Action is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society." (*Atheistic Communism*.)

Far from contradicting the morality of the Gospel, the Catholic anxious to promote social reforms is admonished to remember that "Catholic zeal for the relief and elevation of the masses must be absolutely in harmony with the mind of the Church, and accurately correspond with the pattern she continually sets before us" (Leo XIII, *Christian Democracy*), because, as Pius X teaches, "such is the power of the truth and morality taught by Jesus Christ that even the material well-

being of individuals, of the family, and of human society, receive from them support and protection." (*Christian Social Action*). Precisely because the morality of the Gospel has so little influence over, or place in, modern society, the world is plunged in social unrest and, therefore, it is all the more important that the Catholic social worker should be spiritually equipped and carefully trained for his apostolate.

Moreover, the grave state of moral disorder which afflicts the world—injustice, greed, the lack of charity and the complete disregard of man's true destiny—is the fundamental cause of our social unrest and disorder. Hence, it is not surprising that Pius XI warns us "that this longed-for social reconstruction must be preceded by a renewal of the Christian spirit from which so many people engaged in industry have at times lamentably departed." (*Quadragesimo Anno*.) It would be wrong, however, to conclude from this, that the Holy See recommends a passive attitude, or a long period of inaction and suspense till the morality of the Gospel finds full expression in every aspect of human life and activity. Realism, which is, and always has been, a characteristic of Catholicism advises another course of action. Therefore, the true Catholic, following the direction and lead of the Holy See, is earnestly exhorted to stress the moral foundations of a right social order, and at the same time, to engage in social activity for the erection of such a social order. To this end, it will greatly help to make use of all the means of propaganda at our disposal, to bring before the world the Christian spirit of justice, charity and moderation.

FR. CYRIL CLUMP, S.J.

Leadership

A GROUP of thirty-six youth leaders, mainly priests, last year took part in a week's course for youth leaders at Corby Hall Retreat House, Sunderland, England. Addressing the participants in the opening meeting, Most Rev. Bishop McCormack said he did not think the government of the young by the young would prove successful—there must be sound adult leadership.

The speaker furthermore stated that if too many things were provided for the youth of the

country they would lose their sense of responsibility for their own lives and actions. We want them to stand on their own feet, and that would be done by restoring the Christian home.

Remarking that he was not unduly alarmed at the juvenile delinquency, Bishop McCormack said the delinquent was a product of the times, and given a good Christian home, he could be taught his responsibility and child crime could be kept within reasonable bounds.

The Rural Life Conference

TWENTY-FIVE years ago the Catholics of our country, so largely residents of cities and industrial areas, were hardly aware of the existence of the country's rural problem, which had begun to attract the attention of those startled by the revelations of population statistics and the increase of farm indebtedness. With the inauguration of the Catholic Rural Life Conference by the social minded Father Edwin O'Hara, a Priest of the Archdiocese of Portland, Oregon, now Bishop of Kansas City, Mo., there came an awakening, until today the Hierarchy, a large part of the clergy and the Catholic laity of the United States are well aware of the many serious dangers threatening the farmers, rural life and to an extent even the Church. How general is the interest in rural life and its problems the recent National Catholic Rural Life Convention has demonstrated anew. The many study courses conducted under the auspices of the national organization throughout the country in the course of the past twelve months, are added proof that the problem exists and that the clergy is willing to meet the difficulties their parishioners must face.

Return to the land and the desirability of small holdings were the two features stressed by this year's Rural Life Conference. In addition, the danger of far-reaching interference in agricultural production by the Federal Government was pointed out by the organization's President, Most Rev. J. H. Schlarman. It was in his presidential message the Bishop of Peoria declared:

"In view of the fact that 10,000,000 men will return home and look for civilian jobs, and that some 50,000,000 people are now engaged in some phase of work connected with the war, it is clear that not enough jobs can be found in industry and in cities.

"We, therefore, favor channeling back to the land all who came from the land, either for full-time or part-time employment. But we don't want the farmer and the rural worker hamstrung by governmental bureaucracy."

Bishop Schlarman mentioned, certain farm groups had begun to promote the idea "that the day of small holdings in agriculture is past and that farming can be done more efficiently on the gigantic capitalistic, big business scale."

This is indeed a challenge. It cannot be denied that the present points to a development of large scale farming by men possessed of sufficient

capital to finance mechanization or by wealthy corporations. We have here the repetition of the development of industry of one hundred years ago. In England cottage industries succumbed immediately to the factories; other artisans likewise were forced in the course of not many decades to give way to the machine. In Germany, on the other hand, which adopted England's industrial system, the artisan withstood the factory at least to an extent which made possible the reinstitution of Guilds in 1897. They are described as legally incorporated organizations, something between and betwixt an industrial Cartel and a Labor Union. We do not know how they have fared under National Socialism; prior to the Hitler era they contrived to protect and help promote the interests of the country's artisans. This was accomplished to an extent with the assistance of co-operative organizations engaged in the purchase of raw material and the sale of what the co-operating artisans produced.

We point to this parallel, because it proves that the owners of small holdings need not in our country be wiped out. They may need some such protection as the German artisans were granted almost fifty years ago, and before all they must seek security in co-operation.

The history of any country, where the land fell into the hands of capitalists, proves that the dispossessed farmers became proletarians. There are only two escapes from the condition, emigration or absorption by expanding industry and commerce. These alternatives invite a new danger, the inability of a country to nourish with the products of its own soil the urban population. Importation of grain, and other food stuffs, must be resorted to, and thus the economy of the country is thrown out of balance. Great Britain is a classical example of what may happen to a country which neglects to sustain its farmers on the land.

Missionaries for the Land

One of the first Presidents of the Catholic Rural Life Conference was the Rev. Howard Bishop. His interest in rural life was broadened by his contact with Priests and laymen from all parts of the United States during his tenure of office. Convinced of the need that the Church should be fostered in certain parts of the country to a far greater extent than heretofore customary, he decided to devote himself to the organization of a group of Missionaries who were to

serve chiefly in the South. In the course of this year's Conference, the delegates were taken to Glendale, Ohio, not far from Cincinnati, where the Motherhouse of the Home Missioners of America is located, whose Superior Rev. Bishop

now is. He is going about his work in an unostentatious manner and his efforts have not, therefore, been proclaimed to the world in the usual American fashion, by noisy and sensational fanfares.

Co-operation

Catholics Promoting the Co-operative Movement

AMERICAN CATHOLICS are certainly no longer holding aloof from the Co-operative movement. While they were always to be found in organizations of a co-operative nature, they did not make their influence felt as they do today.

The Westphalia rally, which called attention to that co-operatively organized community in the State of Iowa, proved what may be accomplished in this regard by a group of farmers animated by the spirit of mutual help. The event commemorated worthily the centennial of the Rochdale Pioneers' Toad Lane experiment.

It appears possible, even likely, that a rural co-operative center will be established in the western part of Arkansas under the auspices of the Benedictine Fathers of New Subiaco Abbey. With the intention of fostering and promoting the movement, Fr. Michael Lensing, O.S.B., publishes *The Co-operative Promoter*, of which Most Rev. Albert L. Fletcher, Auxiliary Bishop of Little Rock, says in a letter to the editor: "I think it is just the thing to cement our Catholic Farmers and to unify their efforts. It contains a wonderful amount of good practical information, the kind of information which will appeal to the farmer. I would not be at all surprised if the *Co-operative Promoter* would exceed all your expectations as a practical vehicle in the promotion of Catholic Rural Life."

While study circles are being organized to function during the winter months, a number of locals have been organized and are operating successfully. Enterprisers furnish the farmers with sufficient reason for taking refuge in co-operation. Truck farmers everywhere will realize the meaning of the following statement, quoted from the November issue of the *Promoter*:

"Growers of string beans in the Scranton-Morrison Bluff area for the second time this year were left holding the sack. Canners at Ozark, Alma, and Russelville bought as long as they had need for beans but coldly knocked the bottom out of the prices or turned away

the local county farmers when other specially favored bean growers provided enough beans to keep their plants in operation."

On the other hand, few societies or District Leagues affiliated with the Central Verein have arranged for meetings commemorating the centenary of the Rochdale system of co-operation. The Volksverein of Philadelphia is an exception in this regard. It has arranged for a celebration, to be conducted in its Hall on Sunday afternoon, December 10. Rt. Rev. Msgr. Edward Hawkes, lecturer and writer, will act as moderator of the meeting. The program is scheduled to present the following speakers: Mr. Paul Sacco, representative of the Catholic Institutional Co-operative Association; Miss Mary E. Arnold, executive secretary, Co-operative League of Pennsylvania, and Mr. W. O. Strong, Superintendent, National Farm School, Doylestown, Pa.

Regarding Co-operative Farms

LIKE our western States thus too the Prairie Provinces of Canada are more eager than the older communities to engage in social experiments. According to an account, published in the *Free Press* of Regina, the Saskatchewan legislature recently concerned itself with a proposal to establish co-operative farms for men discharged from the armed service of Canada. The discussion was brought about by the Minister of Reconstruction and Rehabilitation, who had stated that the C.C.F. Government would go ahead with its intention to set up a few such group farms on an experimental basis, getting as much help from Ottawa as it could.

Terming the soldier settlement scheme introduced after the last war "an unhappy experience," the Minister also cast doubt on the ability of Canada's new federal Veterans' Land Act to meet the needs of servicemen under modern power farming conditions. He feared "similar tragic experience." Hence the Provincial Government was prepared to organize and administer co-operative

farms experimentally, and to administer them until the men were able to run them entirely without supervision.

It is not probable an experiment of this kind should succeed. Russia, under the Czars, estab-

lished the Mir, considered by uninformed popular writers a primitive form of communistic land-ownership, with results which proved that private ownership of land best serves individuals and society.

A Fishermen's Union

IT may seem astonishing, or even incredible that a fishermen's co-operative should have sold fish to an amount of one million, four hundred thousand dollars, exceeding by six hundred thousand dollars the previous year's record. Nevertheless, this is the record of the United Maritime Fishermen's Union, as reported by the officers to the Annual Convention, conducted at Amherst, Nova Scotia, late in October. The organization is an outgrowth of the Antigonish movement.

Among the resolutions passed there is one recommending the establishment of regional libraries in the rural districts. Because such libraries are being promoted in a number of communities, it was thought of some importance that all rural areas in the Maritimes should be included in this new departure. That books should be made avail-

able to farmers, fishermen, and other non-residents of cities, is desirable for reasons stated by a well known co-operator, who had read the Bureau's *Press Bulletin*, published prior to the recent Book Week:

"But isn't it terribly hard to get people to read good books? Most farmers have very few books. That goes for most other people, too. And too many people who do read books read novels. Personally I have a good deal of the old Quaker idea that a novel is not a 'true book' but that novels are injurious both to those who write them and those who read them."

We concur in this opinion in as far as it relates to the sensational novel, the novel which is intended to merely amuse. The novel, which is purposed to promote subversive principles and ideas, should, of course, be absolutely taboo.

Soil Preservation

Serious Neglect

CONSERVATION of the soil by the owner of farm land is a moral obligation. Neglect of this obligation is an offense against the family and the common good. The welfare of both demand the preservation of soil fertility in the interest of present and future generations. Leo's "no one lives alone to himself in the State" applies also to men's attitude toward a country's natural resources.

A recent release by the New York State Colleges of Agriculture and Home Economics, which discusses the effect of war-time production of crops on the soil of that Commonwealth, states that while conditions were not serious, there was much room for improvement in management of soil. Having cited some of the needs brought on by wartime production, the author of the article, Professor M. G. Cline, Department of Agronomy at Cornell University, continues:

"We need to conserve more of the fertilizer value of manure and use more legumes for nitrogen. We need to use more lime. Our potash-deficient areas are not producing to capacity. We

need more phosphorus. And we need to work grasslands into rotations that make good use of the fertility they provide."

Having increased production of most farm crops "beyond the desired goals," farmers in New York State are using almost 600,000 tons of liming materials this year, Professor Cline states, as compared with only 100,000 tons in 1933. But, he adds, "we need to use between one and one-half and two million tons"! But this is not all, for the soils specialist points out that commercial sources of nitrogen cannot begin to supply all the needs. "We are fortunate, however, in having the kind of agriculture that supplies nitrogen needs on the farm itself through legume-grass mixtures for hay and some 18 million tons of manure from livestock each year. But from the manure, probably not more than 45,000 tons of nitrogen ever reach the roots of crops. All-together, about 115,000 tons of nitrogen are put into the soil each year, or 35,000 tons less than is removed by crops. Losses by leaching and washing are unmeasured, but if we made full use of the fertilizer value of manure and of legumes we could balance the nitrogen budget."

In addition, other deficiencies were cited by Dr. Cline.— Almost 200,000 tons of potash are removed in crops each year and in return, the soils receive about 45,000 tons in manure and only 20,000 tons in commercial fertilizers. Here again, he said, there is waste in the handling of manure; an additional 40,000 tons of potash is lost, some of which could be conserved. Annual needs of phosphoric acid have been estimated at about 140,000 tons; farmers return 30,000 tons in manure and add an extra 60,000 tons in commercial

fertilizer. The deficit is no greater than before the war.

There is need then of teaching American farmers to discard what Sir Albert Howard calls the 'medicine cupboard' and to adopt the method originally developed at the Indore Station in India, whence it takes its name. It is no longer an experiment; Sir Albert can point to the success attained not only in India and Ceylon, but in South Africa, Central America and elsewhere, as well as in Great Britain of late.

Minimum Wage

A Demand of Justice

WHILE there was a time, in the days of the late Samuel Gompers, when organized labor was not so favorably inclined to minimum wage legislation, President Harvey W. Brown, of the International Association of Machinists, now, while opposing the Equal Rights Amendment, wishes for a Federal law establishing a 65 cent hourly minimum to be paid to all workers, regardless of sex. In addition, Mr. Brown proposes legislation intended to establish a maximum work week of 40 hours with pay equal to 48 hours, and equal pay for equal work.

Our readers will be particularly interested, we believe, in President Brown's reasons for opposing the adoption of the Equal Rights Amendment. He states in this regard, in an article published in the November issue of the *Machinists Monthly Journal*, that, while the wording of the Bill was innocent enough, the measure, "when translated into practice, instead of granting legal or political or economic equality for women, guarantees unscrupulous employers the right to establish sweatshop conditions."

"This is true," Mr. Brown continues, "because historically, the bulk of women have been forced to accept low-paying jobs in interstate industry and have been protected only through state-enacted laws." All such laws, let us add, intended to

protect the rights and the health of women, would be abrogated should the bill referred to be enacted.

Early in November a meeting called by the Legislative Committee for the enactment of a minimum wage law in Missouri, decided a bill should be drafted intended to establish a legal over-all minimum wage law. Excluded from the benefits of the act would be domestic workers and agricultural hands. But both men and women would be covered.

According to the opinion of a large number of those participating in the discussion of the subject, a wage of at least 40 cents an hour was definitely needed: some representatives of labor asserted, on the other hand, that 65 cents an hour should constitute the desirable "floor" intended to sustain wages in Missouri.

Over thirty years ago our organization insisted on the need and desirability of granting women the protection of a legal minimum wage. The Bureau published a number of free-leaflets dealing with the question, and in several instances our organizations assisted in passing minimum wage laws. They are needed today as much as ever: proof to this effect was submitted to the meeting, presided over by Dr. A. H. Clemens, Instructor in Economics at St. Louis University and Fontbonne College.

Due attention is granted organizations of the laity in the Synodical Statutes of the Diocese of Fargo. Under Article XI, "On the Laity," Statute 176 specifies:

"1. For establishing and fostering parochial life lay associations are necessary.

"2. Those having the care of souls must know that parochial life, like to the human or-

ganism, can be fostered only by lay associations.

"3. Where such Catholic associations are wanting, that parish will not thrive."

Paragraph 4 is particularly significant and important. It declares:

"4. One cannot neglect such organizations without blame, let alone decry them."

SOCIAL REVIEW

Catholic Social Action

ON October 31st St. Peter's Catholic Lending Library, located on Barkley Street, New York City, ended its first year. The venture, launched as an experiment, has proven successful.

It is supported by 683 paid members, while the number of books borrowed during the twelve month period was 9203. The Library is open five days of the week, from 10:30 A. M. to 5:30 P. M. Should any of its members desire to pursue more intensive reading, it is possible for them to do so, under an arrangement with the Libraries of Fordham University and Manhattan College, etc., etc., by drawing books from these institutions.

A PLAN has been inaugurated by the director of Catholic Charities of the diocese of Wichita, Rev. Thomas P. Ryan, looking to the organization of a conference of representatives of the Church and Labor, with the intention of discussing mutual problems. The conference will aim to supplement the work of the Council of Church and Industry which already exists in the community. The Encyclicals of Pope Leo XIII as well as the statement on social reconstruction issued by the American Bishops in 1939 will be the basis of discussion.

The first meeting will be held on December 7, to which representatives from the American Federation of Labor and the Congress of Industrial Organization will present labor's point of view regarding the religious and social relationship of the Church and Labor. Fr. Ryan has been selected by the Church groups, Catholic, Protestant, and Jewish, to present the religious and ethical foundation for Labor in its relation to the community and to the Church.

THE Catholic Laymen's Association of Georgia held its twenty-seventh annual convention in Atlanta on October 29, the Feast of Christ the King. The meeting opened with a Mass at Sacred Heart Church, celebrated by the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta. In addition to Bishop O'Hara, speakers were Governor Ellis G. Arnall, Mayor William B. Hartfield, of Atlanta, Hon. James P. McGranery, Assistant Attorney General of the United States, and Mr. Richard Reid, editor of the *Catholic News*, of New York, the man to whom the organization owes a good deal.

Founded in 1916, the Association was credited by Bishop O'Hara in his sermon with being a major source on encouragement and strength to the three Bishops of

the See under which it has served. Other speakers commended the Association for the good work it has done to promote genuine tolerance in Georgia.

Intermarriage Trends

AN article by Ruby J. R. Kenedy, published in the *American Journal of Sociology*, presents the conclusion that in New Haven, Conn., assimilation through intermarriages is occurring along religious rather than national lines. Catholicism, Protestantism, and Judaism are the three fundamental bulwarks. Catholics usually marry Catholics, Jews wed Jews, and Protestants prefer non-Catholic Gentiles. Thus the different nationalities are merged somewhat indiscriminately within these three religious compartments. British-American, German, and Scandinavian Protestants intermarry; Irish, Italian, and Polish Catholics form a separate marrying group; and the Jews remain almost endogamous.

The future American society, so the author of this article believes, will be characterized by a triple religious cleavage rather than by multilinear nationality groupings which will disappear. In mixed marriages the strength of the differing religious groups can be gauged by the type of marriage ceremony. In New Haven, when contemplating mixed marriage, Catholic spouses are the most successful in securing marriage rites in their faith; the Protestants are considerably less insistent; and the Jews, the least.

Housing

AMONG the evils for which the capitalistic system of recent times is responsible, bad housing of the workers is not the least. What a tale is revealed by the Report of the Scottish Housing Advisory Committee published last spring! Housing regulations far below the standard of England, itself none too exalted. In Scotland, a baby under one is not even counted into the estimate of overcrowding. Eleven people are supposed to be adequately housed in four rooms. Seventy percent of houses built by local authorities in Scotland have three rooms; 80 percent in England have four or five. The individual rooms are rather larger in the North, and the rents lower, but this does not compensate for lack of privacy.

Apart from the achievements of the municipalities, the older workers' houses are appalling, in too many cases. The report says that 405,000 houses have no in-

dependent waterclosets, or have no sanitary conveniences of any kind, out of a total of 1,300,000. And this in a country which is rich at least in water. Small wonder that the recent infant mortality report collates bad housing as well as bad food with dead babies. In 1934-1938 the infantile mortality rate of New Zealand was 32, of England 57, of Scotland 77 per thousand.

Installment Plan Buying

INFORMATION supplied by a Bulletin on "Installment Buying by City Consumers in 1941," published by the Bureau of Labor Statistics, supplies at least four important implications, according to *Consumer Credit*, issued by the Consumer Banking Institute, Washington. They are:

1) Only one-third of the consumer units forming the sample, used installment credit—here is a huge post-war market that can be touched only slightly on a cash basis.

2) The conventional selling and advertising appeals may have reached and passed their peaks of effectiveness—a *thrift* appeal to acquire consumer capital goods with a long service life, on a businesslike basis, may be the post-war approach.

3) A successful reconversion to a peace economy may increase the consumer units in the income groups above \$1,000 a year—it is in these that installment buying is concentrated.

4) The study indicates that from 10 to 16 percent of total expenditures were used (on the average) for installment purchases. The highest percentage (16.6 percent) was in the \$2,000 to \$2,500 income group. A post-war market may well produce a sound (!) increase in these ratios.

Employment

EMPLOYEES in non-agricultural establishments—excluding self-employed, casuals, and domestic workers—totaled 38,559,000 in September 1944. Employment decreased 181,000 from August. Yet those looking for jobs reached an all-time low in September. Young people returning to school could not be replaced. Necessary munitions production has been maintained during 1944 with a reduced labor force—increased productivity of labor compensating for men going into the armed forces.

Largest August-to-September employment decline was in manufacturing. Factory wage earners totaled 12,777,000 in September—163,000 fewer than in the previous month. Decreases were 145,000 for the durable-goods group and 18,000 for nondurable. Each major durable-goods group contributed to the employment decline—cut-backs in aircraft and shipbuilding accounting for one-third.

Effects of Long Hours of Work

CONTINUED studies by the Bureau of Labor Statistics of long working hours in 12 metal-working plants indicate that the 40-hour week and 8-hour day generally yield highest output for each hour worked. Hours beyond 40 or 48 a week resulted in additional output—but at constantly decreasing efficiency and with markedly increasing absenteeism as hours were stepped up.

On light work employees under wage-incentive systems and with weekly schedules ranging between 55 and 58 added approximately two hours of output for every three hours worked above 48. In heavy work, the ratio was more nearly one hour's output for every additional two hours worked. Records of a plant with extensive Sunday work for over two years showed it was uneconomic; seven days' work—a 56-hour total—resulted in less production than the 6-day, 48-hour week.

Wages

STRAIGHT-TIME average hourly earnings including incentive payments ranged from 49 cents to \$1.18 for various types of retail clerks in department and clothing stores in spring and summer of 1943. Workers not engaged in selling—such as cashiers, wrappers, and stockgirls—had average occupation earnings ranging from 39 to 50 cents an hour in the various cities.

Earnings were highest in the Pacific Coast cities and lowest in the Southern cities. Workers in cities of 500,000 population and over earned substantially more than those in cities of 100,000 to 250,000.

Home Freezers For Farmers

FOLLOWING the trend to combine for the promotion of common interests, eight manufacturers officially recognized by WPB have formed the Farm Freezer Manufacturers' Association. Emil Steinhorst, of Steinhorst & Sons, Utica, N. Y., was elected president. There is said to be a current demand for 500,000 such contrivances on farms alone and another potential demand for 1,000,000 units in village and small city homes. Small freezers have chambers with a capacity of three and a half cubic feet. Larger models, such of 12 to 30 cubic feet.

There is much speculation regarding the effect farm and home freezers will have on the community freezer lockers, already established. In the few spots where surveys have been made, reports show owners of home freezers become better customers of the community lockers.

HISTORICAL STUDIES AND NOTES

DREADFUL CONDITIONS ON BOARD THE EMIGRANT-SHIP JAMES FOSTER, JR., IN 1868-1869

THE Emigration Commission of New York has issued the following concerning the affairs of the emigrant-ship JAMES FOSTER, JR. The ship left Liverpool, England, on December 19, 1868, carrying 146 steerage-passengers and landed at New York on March 8, 1869. During the voyage, which was very tempestuous and an extraordinarily long one, four passengers and twelve sailors died of typhoid fever. The sick among the passengers arrived exhausted and greatly weakened. The complaints of the passengers about the treatment they had received on the voyage were so general and so unanimous that a public investigation was instituted. A committee, consisting of Commissioners O'Gorman, McElroy and Kapp, was appointed, and the depositions of twelve passengers were taken down and affirmed under oath. These depositions were printed and fill one hundred twenty-six pages. According to the report of the Committee the accounts reveal scenes of disorder, brutality and barbarism which have no parallel in many years. Meager and bad food, ill-furnished accommodations, an incompetent ship-crew and negligent and brutal officers contributed to make the suffering of the poor passengers unbelievably great. Foremost among those responsible was the ship-carpenter, who exercised a well-nigh despotic power, and distinguished himself by his brutality. Several passengers and sailors died as the result of ill-treatment received at his hands. The first and third mate, and the boatswain also acted in an exceedingly cruel manner. The captain did not listen to complaints and answered every protest with insults.

"Fortunately, these horrible deeds did not remain without chastisement and punishment. The ship-carpenter, the third mate and boatswain were convicted in the Federal Court of the Eastern District of New York, and were sentenced on June 25, 1868, to fifteen, seven and five years respectively in the penitentiary. At present they are serving their terms in the penitentiary of King's County. The captain and the first mate died shortly after the landing of the ship of the same fever which had caused so many passengers and sailors to die; they were punished in this manner for their incom-

petence, negligence and brutality.

"One may obtain some idea of the horrible conditions existing on board the ship during the voyage from the fact that of one hundred thirty-three passengers who landed in New York, as many as a hundred and two were sent to the hospitals on Ward's Island, fifty-three of them suffering from fever. The precedent which has been established in this matter will, so we hope, prevent a repetition of such conditions in the future. It has been the only case in which the Commission was obliged to act according to the law passed in 1868.

"Total safety for emigrants can only be obtained by an international treaty, such as that proposed by the Consul General of the North-German Confederation, Dr. John Roessing, of New York. The Immigration Commission cannot do more than take depositions; the immigrant can obtain redress only through the long drawn-out proceedings of the Admiralty-Court. Moreover, it is absolutely necessary, since emigration is being concentrated in one place, that measures for the safety of emigrants during the voyage across the ocean be taken in the port of embarkation as well as in the port where they land. In the embarkation port, water and provisions should be examined, the crew and the officers subjected to an examination, while the vessel must be inspected and tested as regards to its tonnage and accommodations for passengers. The treaty, as planned, should provide regulations drawn on these lines, and also for collective actions and agreements between the countries concerned. This proposal has been submitted to the Congress in Washington and will surely be adopted to the satisfaction of all parties concerned" (it was not to be).

"The attention of the Legislature [of New York State] is called to a defect of the proposed law which will enable steamship and railroad companies to transport immigrants, who may have landed at some other port to their destination in New York without paying the per capita tax. Of course, such immigrants will lose the privileges granted those who have paid the tax; for the Commissioners are forbidden to aid persons who have not contributed to same, with funds from the treasury of the per capital tax fund. Thus it may happen that immigrants who have landed in another port and are transported over land to New York City will discover that they are deprived of all privileges which the Immigration Commission otherwise could grant them. The Commission re-

quests, therefore, that the respective Companies should be compelled to see to it that the per capita tax is paid.

"The Commission is making preparation to have published a history of immigration at the port of New York, which was written by Mr. Frederick Kapp. The work has been compiled with great diligence and talent.¹⁾

"During the year 1869 as many as 13,911 persons were treated and cared for in the house of refuge and the hospital for emigrants on Ward's Island, while 322 persons were confined in the Insane Asylum. In addition, 381 immigrants were sent to the small-pox hospital on Blackwell's Island and 24 were transferred to the New York Insane Asylum. As many as 1268 immigrants were committed to the New York City prison, work-house and penitentiary, and 941 were admitted to the Bellevue Hospital. Two hundred thirty-seven immigrants were returned to Europe, and 501 were sent inland and to Canada. As many as 18,288 immigrants received board and lodging for a short time. The Commission placed 63 immigrants with the City and 15 were hired by the Commission. No less than 36,293 immigrants were provided with positions through the employment bureau in Castle Garden. The total number of immigrants who were aided in one way or another by the Commission in 1869 reached 73,181. The total number of immigrants arrived from foreign countries in the same year amounted to 258,949, all of whom landed in the port of New York. Of these, 99,605 were German, 66,204 Irish, 41,030 English and 52,050 of other nationalities"²⁾

JOHN M. LENHART, O.F.M.Cap.
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1) Friedrich Kapp published in German: *Geschichte der deutschen Einwanderung in New York*. I. Band. New York, 1867. 3rd edit. ibid. 1869, then: *Immigration and the Commissioners of Emigration*. New York, 1870.—Friedrich Kapp was born in Hamm in Westphalia, Germany, on April 13, 1824, practiced law in his native city from 1845 to 1848, when he was forced to leave the country on account of his participation in the revolution. In 1850 he arrived in New York, where he continued to practice law; from 1866 till 1870 Kapp served on the Board of the Commissioners of Emigration in New York and as such did very much for the immigrants who landed in that port. In the spring of 1870 Kapp returned to Germany, where he took active part in politics; for nine years he was a member of the Reichstag as representative of the Liberal Party. In the fall of 1877 Kapp began his studies for the monumental work: *Geschichte des deutschen Buchhandels bis in das siebzehnte Jahrhundert*. Leipzig, 1886, a volume of 880 pages. He died October 27, 1884. Kapp was a man of liberal views in politics and personal life. As member of the Reichstag he defended strenuously the Catholic St. Raphael's Verein for the Protection of emigrants. His history of bookselling is still unsurpassed. In treating of the pre-Reformation period

Archbishop Katzer's Allegorical Play

WITH the intention of aiding financially the Teachers Seminary at St. Francis, Wisconsin, one of the Professors in the Theological Seminary of that name, Fr. F. X. Katzer, published in 1873 what the author describes as a "dramatic attempt in five acts." The volume, a copy of which has recently found its way to the Library of the CV, abounds in thought, expressed by such allegorical figures as Liberalism, the Press, Pride, Modern Science, Public Opinion. What was thus said seventy years ago by a priest, who ended his days as Archbishop of Milwaukee, is of pathetic interest at the present time. The following lines, uttered by Europe, bewailing her fate, express what is today the common sentiment of Europeans:

Des blaune Himmels zahlenlose Sterne!
In eurem ewig ungestörten Lauf,
Wenn hier kein Retter mehr zu finden—
Dann haltet gnädig ihr das Unglück auf!
Zieht ihr zurück mich von des Abgrunds Schlünden
Bergt einen Helfer ihr, schickt ihn herab!
Nein, lasst mich nicht vergeblich zu euch wenden;
Hier hab' ich Feinde nur, an meinem Grab
Seh' ich sie graben schon mit tausend Händen—
O, dass doch einer meiner sich erbarme!
Wo find ich Hilf?

All in all a remarkable book, from which a collection of valuable aphorisms could be easily extracted. The translator would, however, find it difficult to do justice to the authors inspired and at times prophetic words.

Although the introduction states that the play had been successfully staged by students of the Salesianum on the 4th and 5th of December, 1872, it is hardly a drama. But it is an excellent poetical presentation of "the present social condition of Europe," to use Katzer's own words. A Europe which was suffering, "on the one hand from the influence of a corrupted press, an all-powerful capital and the machine, and on the other from the de-Christianization of the worker and a proud science inimical to faith, the destructive principles of modern political philosophy, an erroneously named Liberalism, enslaving everything, the underground and anti-Christian machinations of secret societies, a false education, etc.,—it is they have forced on Europe the attack on order, morality and right which is hurling Europe into the abyss."

which comprises half of the work Kapp shows the greatest fairness towards Catholics.

2) *Freiheits-Freund*, Pittsburgh, Dienstag Februar 15, 1870, p. 2.

Valuable Acquisitions

FOR a long time past, the Bureau has endeavored to obtain volumes of *Cecelia*, a monthly, edited by the late John Singenberger, K.S.G., and published under the auspices of the Cecelian Society of our country. At last there has come to us, with other books from the Library of the late Rev. Fr. Sudeik, of the Archdiocese of St. Louis, volume one of this periodical, published at Dayton, Ohio, early in 1874. Volume two is, unfortunately, missing, but the succeeding volumes up to and including the seventh, published in New York, were part of the donation. We believe there are but few copies of these early volumes available to students of Church Music.

In addition we received volumes one to three of the *Echo*, likewise the organ of the American St. Cecelia's Society, printed in the English language, while the former publication was in German. Both were monthlies; the *Echo* was, according to the title page, intended as "A Monthly Journal Devoted to the Reformation of Catholic Church Music." The publishers were Fr. Pustet and Company of New York. Almost three pages of the first issue, dated August 15, 1882, are devoted to an "Appeal to the English Speaking Catholics of the United States." Its author was the late Bishop M. Marty, of Yankton, South Dakota. The modest eight page publication contains also the program of the "Eighth General Convention of the American St. Cecelia Society."

It is in the fourth issue the readers are informed that Pope Leo XIII has bestowed on Mr. Singenberger, the editor, the order of St. Gregory the Great in recognition of his labors, characterized as follows in the Papal letter: "Thou has instituted and dost now direct the Society of St. Cecelia, whose principle object is to banish from the Churches of the United States of America the music alien to the majesty of the sacred functions, and to institute the Gregorian Melodies."

In 1883 the Society conducted its Ninth General Convention in Cleveland, Ohio, in August. The sermon on this occasion was delivered by the Bishop already referred to, Martin Marty, in St. Peter's Church. Evidently at one of the meetings, the militant Bishop of Cleveland, R. Gilmour, addressed the participants in the Convention in St. Mary's Church. His approbation of St. Cecelia Society, inserted in the *Echo* for December, 1883, is an interesting historical document. Having referred to the cordial commendation of the Society

by the late Pope Pius IX, Bishop Gilmour continued:

"There can be no doubt that the music now rendered in the great bulk of our churches is far from what the Church desires and intends shall be her music. Between its general lightness and irreverent sensuousness one is constantly reminded of the theatre or the oratorio instead of the solemn song of religion. To remedy this was the St. Cecelia Society organized, aiming not only to do away with the theatrical in Church music, but to substitute in its place either the ancient and hallowed Gregorian, or a Palestrina so simplified as to be within the reach of ordinary choirs, to which is added the liturgical portions of the Mass and Vespers as the Church has prescribed. We must confess we sympathize with this part of the movement and seek most earnestly to see it introduced in all the choirs of the Diocese, and so recommend it to pastors and choir masters. We heartily indorse the words of the Holy Father."

There is much more information of a similar kind to be found in the volumes now in the CV Library.

Should any of our readers be in possession of stray volumes of this *Cecelia* or *Echo*, we would thank them for donating them to the Central Verein's Library of German-Americanica. The more complete our set of this publication is the more valuable will it prove to be for research purposes.

In some parts of Germany such names for the months as February and October were not used. In their stead those referred to were called Hornung and Weinmonat. Nevertheless, we were somewhat taken back by the following date line, printed on the first page of *Der Pennsylvanianisch Deitsch Eileschpiggel*:

'S zwett Yaar 'S aerscht Schtick
Welschbinkelmanet 1944

However, we realized at once, that *Welschbinkelmanet* was perfectly good German, meaning turkey month, i. e., November. Our turkey is called in German not only Truthahn, but also Welschhahn, welsch meaning foreign. Southern Europeans were, for instance, called Welsche in German, while Hinkel is another word for chicken, used in what is frequently erroneously referred to as dialect instead of tongue. *Munet* is, of course, Pennsylvania Dutch for month, recte Monat.

Book Reviews and Notes

Received for Review

McAulife, Harold J. S.J., Father Tim. Bruce Publishing Co., Milwaukee, Wis., 1944. 164 p.

International Conciliation. The Pope's Way to Peace, etc., October 1944. No. 404.

Eppstein, John. International Reconstruction. The Catholic Social Guild, Oxford, 1944. 48 p.

Attlee, Margaret M. Mobility of Labour, Catholic Social Guild, Oxford, 1944. 40 p.

Gordon, Andrew, S.J. Security, Freedom and Happiness. Catholic Social Guild, Oxford, 1944. 222 p.

L'Ecole Sociale Populaire. Tout un peuple se dresse, July 1944. 32 p., price 15 sous; Catechisme du Civisme chretien, August 1944. 29 p. Price 15 sous.

Winzen, Rev. Damasus, O.S.B. Symbols of Christ. St. Paul's Priory, Keyport, New Jersey, 1944. Price \$1.00.

A Servite Nun. Saints for Girls. B. Herder Book Co., St. Louis. 208 p. Price \$2.00.

Biskupek, Rev. Aloysius, S.V.D. Deaconship. Conferences on the Rite of Ordination. B. Herder Book Co., St. Louis, 1944. Cloth, 258 p. Price \$2.50.

Murtagh, Rev. James G. M.A. The Story of Antigonish. The Australian Cath. Truth Soc., Melbourne, 1944. p. c., 30 p. Price 2d.

Hermens, Ferdinand A. The Tyrants' War and the Peoples' Peace. The University of Chicago Press, 1944, 244 p. Price \$2.75.

Golden, Rev. J. H. People Want to Know. J. S. Paluch Co., Chicago, Ill., 1944, 48 p.

Cassidy, Rev. Frank P., Ph.D. Molders of the Medieval Mind. B. Herder Book Co., St. Louis, Mo., 1944, 194 p.

Pepler, Rev. Conrad, O.P. Lent, a Liturgical Commentary on the Lessons and Gospels. B. Herder Book Co., St. Louis, 1944. Cloth, 406 p. Price \$4.00.

Reviews

Donnelly, Francis P., S.J. For Goodness Sake! Fordham University, New York City. 108 pp. 50c.

THE author christens these one-page reflections, 'home fables.' What would you think if each time you entered your room a familiar article would find tongue and talk at you, and talk sense too? And what if they grew bolder at times and read you a moral? Well that is what happens in these 'home fables' a hundred times over. It is a bit humbling to have the old clock tick too loud—"you are wasting time!" Or have your myriad fingerprints come to life and boast of being eternal. If you have a fear of spooks, beware! But there are hearty laughs in this little volume too, and consoling reminders of many good deeds. The whole approach is unusual. Get a copy and read a page in the lulls of a busy day.

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Johnson, Peter Leo. Centennial Essays for the Milwaukee Archdiocese, 1843-1943. pp. VIII, 177. Milwaukee, Wis., 1943.

The thirteen centennial essays making up the present book deal with beginnings. Most of them appear as slightly revised versions of their first printing in the "Salesianum" and the life of Father Kundig. In this book the stress is placed on the accomplishments of the first bishop, John Martin Henni. No attempt is made to write some sort of history covering all the phases and periods of the great archdiocese. In the introduction the salient points of the administration of the later archbishops are rapidly sketched and in the epilogue (pp. 143-149) a survey is given of the present growth of the schools and charities.

The first essay covers the history of ecclesiastical happenings during the two hundred ten years from 1634 to 1843, in the vast territory of the present State of Wisconsin. The Frenchman Jean Nicolet was the first white man to touch Wisconsin in 1634 to be followed by a line of Jesuit missionaries from 1661 to 1781. In 1821 a new line of missionaries started with the white settlement of Wisconsin. By the middle of the year 1845 the number of Catholics had reached the total of 27,000. Of this number 16,000 were described as Irish and 8,000 as Germans.

The second essay embodies a critical discussion on the disputed point of Milwaukee's first Mass. No definite solution is presented but the thesis is upheld that Father Bonduel said the first Mass in Milwaukee in 1835. The next essay deals with the erection of the first Catholic church in Milwaukee in 1839. The missionary labors of Father Martin Kundig are described in three chapters covering thirty-seven years (1842-1879). The bulk of the book (chap. VII-XII) describes more in detail the accomplishments of the first bishop, John Martin Henni (pp. 52-126), notably the building of St. John's Cathedral in Milwaukee and the establishment of St. Francis Seminary at St. Francis, Wisconsin. The concluding chapter XIII describes the school beginnings in the archdiocese. The notes and references to source-material cover pp. 150-170. A rather detailed index (pp. 171-177) adds to the usefulness of the work. Between pp. 88 and 89 are inserted twenty pages of illustrations (portraits of former bishops and priests and views of older buildings).

The author's scholarship vouches for accuracy in details, so that this book may be recommended unre-servedly.

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Waldman, Louis. Labor Lawyer. New York, E. P. Dutton and Company. \$3.50.

Unless one is an insider it is difficult to get at the mentality of a social group because neither overt actions nor policies necessarily manifest the deeper aspirations from which they are born. The remoter aims not rarely are hidden from the ordinary members of the group and known to the initiated only who pursue ends to which the majority would not subscribe and which are carefully kept in the dark. No one but a keen observer who enjoys a privileged position on the

inside can discern the undercurrents which sweep along without greatly ruffling the surface. Such a one was Louis Waldman who in his capacity as labor lawyer was admitted to the inner counsels of the Unions and who besides sometimes saw more than he was supposed to see. He tells a forthright story possessing all the earmarks of authenticity.

Devoted to the cause of labor and an ardent champion of liberty, he won many a battle for justice and right. The narrative of his legal battles is interestingly told and warms the heart of the friend of labor. Though a member of the Socialist Party, he was not a doctrinaire as he explicitly states: "I had never accepted the class theory in all its implications as taught by orthodox Socialists." His legal training enabled him quickly to discover dangerous ideological infiltrations and his robust common sense made him resist Party excesses. On account of his outspoken denunciation of Communistic labor tactics he has been called a redbaiter by some reviewers of his book. That we can readily understand as a sign of the times.

The warning of the author against certain tendencies which unfortunately have arisen in our country is sound and should be heeded. Our political organization provides for constitutional means to remedy whatever evils and abuses that may exist among us. Though perhaps slow, our American way of dealing with conditions which call for reform is safe, reliable and effective. Rightly Mr. Waldman remarks: "Impatience in a critical epoch such as ours can lead only to catastrophe and to the end of civilization as we know it." True and timely is also this other observation which he makes: "We cannot escape the end of totalitarianism if we accept any of its means, openly or covertly." There are many other passages that are worth quoting, but a review has its spatial limits and performs its duty if it indicates the general trend of the book discussed. We feel in sympathy with the dominating spirit of the volume and do not hesitate to declare that it contains much political wisdom.

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Parente, Pascal P. The Ascetical Life. St. Louis, Herder, 1944. Pp. viii, 271. \$2.50.

Books of this type are well calculated to make for a deeper Christian life; and it is clear that social reforms in the Christian sense can only be achieved where the Spirit of Christ is a dominating power.

Father Parente, Associate Professor of Ascetical and Mystical Theology at the Catholic University, offers us a treatise on ascetical theology, to be followed by a second volume on mystical theology. He divided his treatise into three parts. The first treats of "General Ascetics," the nature of Christian perfection, the obligation of tending to perfection, and the commonest means. In the second part, "Special Ascetics," he explains the degrees of the spiritual life under the time-honored titles of purgative, illuminative, and unitive ways. Part three adds an amplification of several questions treated in the previous parts, resumed chiefly under a historical aspect.

The book is intended as a textbook to accompany lectures in which the professor develops the subjects more fully. As such it deserves generous praise. In controversial matters it steers a middle course between contending parties; although in some cases the "compromise" is hard to distinguish from one or other of the extremes.

It cannot escape notice that the author makes no distinction between the counsels of the Gospel and the three so-called evangelical counsels, poverty, chastity, and obedience. For perfection in any state the counsels of the Gospel are necessary and can be observed by all; while the call to the particular three evangelical counsels is restricted to comparatively few. Perfection does not consist in the observance of the commandments in what is strictly obligatory. Of course the author will not deny this, but he nowhere clearly advert to it; and a clearer grasp of this distinction would induce him to modify a number of his statements.

Notwithstanding this and some few other desideranda we recommend the book and wish it success.

JOSEPH L. SPAETH, S.J.
St. Marys, Kan.

Forced to leave Germany, Fr. F. Muckermann, S.J., found a refuge in Rome. Because no German publisher could think of bringing out anything he had written, his latest book, "Man in the Technical Age," has been produced in Lucerne, Switzerland. A review, writing in *Die Führung*, official publication of the Catholic Action of Men and Young Men in Switzerland, praises the volume highly. "How the three treasures of life, Truth, Goodness and Beauty, can reform the countenance of our time and draw on the wellsprings of eternal power for healing waters, this grand book demonstrates clearly and in an inclusive manner."

From the same source it appears that Nicholas Berdyaev, the well known Russian philosopher, has written a brochure on "Man and Technology." He too stresses the religious side of the problem.

Christopher Hollis, reviewing in the *Tablet* the first volume of "Retrospect of an Unimportant Life," by Hensley Henson, remarks:

"On all secular topics the age has few wiser or safer counsellors than Dr. Henson. His denunciations both of Trades Union tyranny and of the dishonesty of big business have been as courageous as they have been clear-sighted. His steady opposition to what is known as Temperance Reform has been entirely to his credit, and there have been few men who have seen more clearly from the first the inevitable calamities that must follow from the decadence known as feminism. But what has he been doing all this time on the episcopal bench?"

When we were on the point of war with Ireland in 1922, and had even shouted our threats aloud for the world to hear, it was the Bank of England who called the fight off.

—G. K.'s Weekly, Jan. 27, 1938.

THE C. V. AND THE CENTRAL BUREAU

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odical Index* and *The Cath. Bookman*) is published by
the Central Bureau.

Communications concerning the Central Verein should
be addressed to the General Secretary, Albert Dobie,
28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice
Review* or the Central Bureau, all mission gifts, and
all monies intended for the various projects and Funds
of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social
Justice Review* should be in the hands of the editors
not later than the 18th of the month preceding publica-
tion.

OUR CHRISTMAS COLLECTION

A NUMBER of reasons account for the need of a Christmas Collection, intended to aid the Central Bureau to continue as adequately as possible its program. Reduction of interest rates curtailed income from Endowment Funds, while the distribution of pamphlets by Chaplains among service men increased considerably the Bureau's outlay. Production of the three pamphlets, "Guide Right," "The Name of God" and "On Guard" is now approaching six hundred thousand copies. Besides cost of packing, and postage requires an additional amount of money. And not a few Chaplains, knowing not where to turn for rosaries, apply to the Bureau and are not disappointed. A gross of serviceable rosaries costs \$28.20. Alone the Chaplains serving in POW Camps were furnished 3,213 rosaries since this particular activity was begun. During this same time the Chaplains serving in Prisoner of War Camps have received 32,935 copies of the prayer book *Trost im Gebet*. One thousand copies went overseas even to an American Chaplain. The needs enumerated are but a few of those we could name in proof of our request for additional funds. There is, for instance, the expense of our mission work. What it costs to send almost one hundred bales and cartons of clothing, the former weighing 125 pounds a piece, to missions situated as far apart as Wyoming and Georgia, needs little proof. Instead of continuing this litany, we will let some of the Chaplains of the Army and Navy speak for us regarding the services we have rendered them. All of the letters we are quoting from were received between the first and the twentieth of November. The Camps referred to are located in States named.

Acknowledgment by Chaplains of the Bureau's Services

Texas: "We are lucky to have continually several converts and marriage instructions and in these the Bible Histories you have so generously provided us in the past are the most appreciated and helpful aids."

U. S. Naval Hospital, N. C.: "This is to thank you for all the pamphlets and books which you sent us and to assure you that your generosity is deeply appreciated. Please continue to keep the Catholic Chaplain's Office here on your mailing list for future publications. We are always in need of good Catholic literature, books and pamphlets."

Sub-port of Embarkation, B. C.: "By all means do send me a thousand copies of 'Guide Right.' I have already received your shipment of 'The Name of God.' Thanks very much."

Marine Air Corps Air Station: "Many, many thanks for so generously supplying me with these religious materials which will be so useful to me in my work. The grace of God is operating to an amazing degree among the service men, and such aid, as you have given, helps to further the work for souls."

U. S. Naval Hospital, Calif.: "Your first shipment of pamphlets arrived safely and was immediately followed by a large supply of 'Guide Right.' You can be assured that I appreciate your generosity and I will see to it that they go to the best possible use."

The Newman Club, N. Y.: "Have noted in the Circular Letter No. 39 from the office of the Military Ordinariate, that you furnish pamphlets to Chaplains in

the Military Service. Here at X University we have thousands of men in the Service—many of whom are Catholic—and we have had requests for your pamphlet 'On Guard.' Would you please send us a quantity of these, as well as 'Guide Right' and 'The Name of God'?"

Tennessee: "I received your most cordial letter, and once again I wish to thank you and the Catholic Central Verein of America for the wonderful help you have given me in my years of service in the Army. When the war is over and I go back to my parish, I will always hold you in high esteem."

Michigan: "The one hundred copies of *Trost im GEBET* arrived and about eighty of them were distributed. The others will be held by me pending new arrivals. The boys were very happy receiving them."

General Hospital, Utah: "Your consignments of German books for the German Prisoners of War have all reached us safely and we are very grateful to you. We also thank you for the three sets of pamphlets."

POW Camp, Mass.: "Your books are very much appreciated as they are the finest I have received. I have another German Priest with me. Also two Brothers; I almost could start a monastery if it keeps up that way."

Georgia: "The German prayer books you sent for the Prisoners of War here at Camp X, have arrived in perfect condition. They have since been given to the men. I feel quite sure they will be very glad to have them since prayer books they might have had are worn out by this time."

Branches Need Their Own Publications

WHAT Mr. August Springob preached at St. Paul, that our State Branches needed "a Printed Messenger," was based on his experience as Managing Editor of the Catholic League's *Digest*, published by the Wisconsin Branch of the CV. What was on this occasion said on the subject, Fr. Frank M. Schneider, S.T.D., has emphasized: "The inspiration which led to the establishment of the Catholic League's *Digest* was a happy one. The publication, in a modest way, answers the important task of making sound, Catholic thought and philosophy readily understandable."

With other words, the suggested publications should not merely report on meetings of subordinated societies, etc., but they should lay particular stress on whatever pertains to Catholic Social Action in all of its various aspects. The need for doing just that in our country at the present time is great. All too many Catholics could not give a clear account of fundamental Christian principles that should and must be applied to the problems of the present.

It appears that the Catholic Union of Illinois is contemplating a publication of the kind referred to. Let us hope that other States may make similar organs possible, while those which have been publishing some kind of a bulletin will allot more space to the CV's Catholic Social Action Program. Unfortunately few States are in the position to imitate in this regard our Texas Branch, which has for many years published the *Catholic Layman*, a recent issue of which contained twenty-

four pages. The publication is made possible only by the substantial membership dues received by the organization from its affiliates. According to the last Annual Report of the Treasurer the cost of printing an issue of the quarterly varies between \$166.82 and \$186.54.

New Life Memberships

IT is with genuine pleasure we note in these columns the acquisition of Life Membership by Rt. Rev. Msgr. August C. Breig, D.D., Ph.D., Librarian, St. Francis Seminary, Wisconsin. In his letter to us announcing his intention, our new Life Member wrote: "Having taken keen interest in the affairs of the Central Verein since 1903, I wish to show my well wishes for the future of the Central Bureau by becoming a Life Member."

With the late Bishop Koudelka, at that time pastor of St. Michael's Parish, Cleveland, Msgr. Breig participated in the development of the CV's new program, the setting up of the Committee on Social Action and the founding of the Central Bureau. After the Committee had taken over the *Central Blatt*, founded by the late Rudolph Krueger, of St. Louis, in his capacity as General Secretary of the organization, Msgr. Breig accepted the task of editing the German section of the magazine. Rev. Peter Dietz was made editor of the English part.

We have received also the enrollment of Mr. Alois Frantz, of San Francisco, as a Life Member, obtained by Mr. August Petry of the same city.

The General Secretary has informed us an In Memoriam membership has been obtained for Rt. Rev. Martin Marty, first Bishop of the Diocese of Sioux Falls, S. D.

A New Banner Needed

IN the course of the past ten years several efforts were made to repair the banner of the Central Verein, which for so long a time has been carried in processions, and displayed in churches and halls, wherever the organization met in convention. Ultimately, the embroidered silk developed so many tears that even the most skillful efforts to repair the cleavages were of no avail. Hence, Mr. William Siefen suggested to this year's Convention at St. Paul the necessity of providing for a new flag and, in the first place, the means to meet the cost of what should be a worthy successor of our second or third banner now retired from service.

The proposal was well-received, and a collection taken up then and there netted \$181. Of course, this is only a beginning, since the banner, to be made of heavy white and yellow silk, with the emblem and the necessary inscriptions embroidered in colored silks, will probably cost five to six hundred dollars.

However, only one gift, two dollars, has been received for this purpose since the St. Paul Convention, "collected at one of our meetings to supply a few stitches for the Central Verein banner," Mrs. Anna Perkins, of Wallingford, Connecticut, wrote.

A list of the donors will be published in a forthcoming issue of *SJR*.

District Meetings

THE members of the Lecha Thal Verband of Pennsylvania, meeting in St. Mary's Parish in Catawauqua on October 29, honored Mr. Frank Ehrlacher for sixteen years of faithful service as President, by electing him honorary President. Mr. John Stumpf, of Allentown, succeeds him in office.

Fr. John Fries, Pastor of the Parish, welcomed the meeting. Rev. Joseph May, the organization's spiritual advisor, spoke on the progress of the Lehigh Valley Institute of Industrial Relations, a project sponsored by the Verband. Fr. May announced a registration meeting of the Institute for November 5. The subjects and the teachers are: Labor Ethics by Fr. McClement of Mary Immaculate Seminary; Labor Legislation by Attorney Hugh McFadden; Parliamentary Procedure by Attorney Gus Cussillo, and Public Speaking by Fr. Huesman. The aim of the Institute will be to convey to participants understanding of the mutual rights and obligations of Labor and Industry. The courses are conducted in Central Catholic High School, Allentown.

At the mass meeting Rev. Joseph Holzhauer, delivered a discourse on "Nationalism and Internationalism: Restoration of the Spirit of Peace"; Fr. Frenzovsky gave an address in German.

The quarterly meeting of the St. Charles County District League, CU of Missouri, was held in St. Peter's Parish on Sunday, November 12. Mr. Homer Dames is President of the group. Msgr. A. T. Strauss, Pastor, addressed the meeting. Mr. Harry Grasser reported on the State Convention, and Mr. Cyril Echele, of the Central Bureau, gave a talk on its activities.

The organization intends to participate in a Day of Recollection, together with the men's sodality of St. Peter's Parish, on a day not yet decided on.

An address on the conditions in Europe and the prospects for the future was delivered to the meeting of the St. Louis District on October 29 by the Director of the Central Bureau. Federations of states and not partition of the countries engaged in the war was proposed by the speaker as one remedy for the conditions that led to the present chaos in Europe.

The speaker likewise gave an account of recent activities of the Central Bureau, which have greatly increased on account of conditions due to the war. He described the nature of the work done by the Bureau for the welfare of those in the armed forces and for the prisoners of war.

The meeting was held in Seven Holy Founders Parish, Affton, St. Louis County. The Pastor, Rev. Andrew Griffin, O.S.M., welcomed the men to his parish, and in the absence of the spiritual director of the League, Rev. Joseph Lubeley, Fr. Griffin installed the officers of the League elected at the previous meeting. Mr. Arthur Donahue is the new President.

The St. Louis District League sponsored a Day of Recollection on Sunday, November 12. The conferences were given by Rev. Innocent Swoboda, O.F.M., in the Hall of the Third Order of St. Francis, St. Anthony's parish. The day closed with the attendance of the par-

ticipants at Sunday afternoon devotions in St. Anthony's Church.

A discussion on the organization and functioning of a farmers' marketing and purchasing co-operative was one of the features of the meeting of the Northwestern District, CU of Arkansas, held in St. Anthony's Parish, Ratcliff, on October 29. Rev. Michael Lensing, O.S.B., presented the proposal for a constitution and the by-laws for such a co-operative.

Mr. J. J. Duerr, district President, presided at the joint session of the men and women. Addresses were delivered by Rev. George Strassner, O.S.B., and Miss Mildred Peitz of the Youth section, CWU. Rev. Fabian Diersing, O.S.B., second vice-president of the CV of America, gave a comprehensive report of the National Convention in St. Paul. Rt. Rev. Paul M. Nahlen, Abbot of Subiaco Abbey, spoke words of encouragement.

Mr. J. J. Duerr was re-elected President of the District, Joseph Vogelphol vice-president, while H. J. Kraemer was re-elected to the office of secretary.

Insurance Societies Organize

ONE of the important results of this year's Convention in St. Paul was the permanent organization of the Catholic Insurance Societies Section of the Central Verein. This group, which adopted its own constitution and by-laws, is composed of five Catholic Fraternal Insurance societies: The Catholic Aid Association of Minnesota, the Catholic Family Protective Association of Wisconsin, the Catholic Knights of St. George of Pennsylvania, the Catholic Life Insurance Union of Texas and the Western Catholic Union of Illinois. The total combined membership is estimated at more than 73,000.

After due deliberation their representatives agreed the organizations must be considered co-operatives within the meaning and purpose of the recommendations of the CV, and therefore decided they should lend their support to the noble efforts of the CV and the Central Bureau. They agreed further that they wished to be considered and are in fact Catholic lay organizations. Another reason, it was said, why they should work for the program of the CV. Therefore they have decided to lend their efforts to increase the membership in the CV, and to help it to continue its long tradition of noble work.

These insurance societies likewise reached the conclusion that there was need of a Catholic Insurance Society Congress.

When the *Olney Mail* reported: "A new book donated to the Carnegie Public Library by an interested citizen of the community is Clarence K. Streit's 'Union Now,' someone said, 'a good idea anyone can follow.'"

If any of our members have donated copies of the "Nationalism and Internationalism, A Christian Interpretation" to Public Libraries, we have not been made aware of their action. Possibly, it never occurred to them to adopt the good idea adopted by the citizen of Olney, Illinois.

A Reminder

NOT too many of our societies have thus far procured copies of the brochure Nationalism and Internationalism, A Christian Interpretation. Nor has the request of the St. Paul Convention, our societies should send copies of this document to the members of both Houses of Congress from their State, newspaper editors, leading educators in their communities, been carried out on anything like an extensive scale. Our members should not neglect this opportunity to aid in the development of sane policies and enlightened public opinion. The replies received by those who have complied with the wish of the Convention have been favorable. Thus, Assistant Secretary of State Stetinius wrote he would grant the brochure every attention.

Mr. Charles P. Kraft, President of the CV of New Jersey, asked for one thousand copies on publication; our California Federation sent an order for seven hundred copies, with instructions to forward stated quantities to the secretaries of affiliated societies. Our members should not miss the opportunity to help circulate a declaration of which an Archbishop has said: "It is really a great Statement. I am sending copies of it to the Directors of the Diocesan Peace Committees."

Necrology

DEATH came on October 30 to Most Rev. John H. Peschges, bishop of the diocese of Crookston, Minnesota. The deceased was a friend of our national and state organizations, the CV and the Catholic Aid Association of Minnesota; he had, in fact, consented to deliver the sermon at the opening Highmass in the Cathedral at this year's convention in St. Paul, but was stricken with a heart ailment on August 5, and was, therefore, prevented from carrying out this assignment. From this illness he never recovered.

The deceased was born near New Ulm, Minnesota, in 1881. He attended school during his early life at St. John's, Collegeville, while his studies for the priesthood were made at St. Paul Seminary. The deceased was ordained in 1905.

Bishop Peschges devoted a number of years of his early priestly life to mission work; after that one of his most important assignments was the rectorate of St. Mary's College, Winona, Minn. While holding this office he developed the scholastic standards of the college, and also applied his unusual interest in and knowledge of farming methods to the development of an excellent herd of cattle on the college farm. His first and knowledge of practical farm problems made him most valuable collaborator of the National Catholic Rural Life Conference.

At the time of his death, Bishop Peschges had occupied the see of Crookston less than six years, having been nominated in 1938. He will be remembered by the members of our organizations as a leader of singular attainments, a devout priest and able preacher, and despite his somewhat retiring manner, a man of the people in the best sense of the word. His passing is a great loss to the Catholics of his diocese and to the Catholics of Minnesota.

Unicameral System in Missouri

FOR a number of years efforts have been made to introduce the Unicameral Legislative System into the government of Missouri. The measure was proposed to the Constitutional Convention of the State, but not adopted by that body.

The Legislative Committee of the CU of Missouri has consistently opposed the introduction of this system. An article setting forth the objections to a one house Legislature was supplied to three Catholic papers published in Missouri. However, the referendum resulted favorably to the innovation. The ultimate decision will have to be made by the voters in February, at which time the new Constitution will be submitted for their approval or rejection to the citizens of the State.

The Bishops of Covington and Evansville

IT was his interest in rural life first attracted Rt. Rev. Wm. T. Mulloy, elected Bishop of Covington, Kentucky, to the Central Verein. Having attended our Convention at LaCrosse in 1935, Father Mulloy, a parish Priest from North Dakota, decided to join our organization as a Sustaining Member. From that day to this he has been interested in our endeavors and has on more occasion than one demonstrated his appreciation of our program and endeavors.

Appointed rector of the Cathedral Parish at Fargo by Most Rev. Bishop Muench, Msgr. Mulloy has not considered societies superfluous and even an obstacle to his pastoral duties. He realized that a multitude of needs may demand a number of societies in order that the necessary work may be carried out efficiently. The Year Book published by him, as pastor of the Cathedral, demonstrated how well the parish is organized and how much work was accomplished.

The good wishes of the CV and the NCWU will accompany Msgr. Mulloy to Covington in the hope that his zeal and energy, born of the Northwest, may redound to the benefit of his Diocese and the glory of God.

Nor must we neglect to mention the appointment by the Holy See to the new Diocese of Evansville, Ind., of Msgr. G. Henry Grimmelsman, who, since 1932 has been Rector of the Pontifical College Josephinum at Columbus, Ohio. This institution has been so dear to the heart of our people, that it is more than ordinary pleasure they have learned of this appointment. Msgr. Grimmelsman will be consecrated by the Apostolate Delegate to the United States, Most Rev. Amleto Giovanni Cicognani, on the twenty-first of this month in the Chapel of the institution, founded by the late Msgr. Jessig.

In this battle now being waged by the powers of darkness against the very idea of God, it is our hope that, over and above the multitudes who glory in the name of Christ, all those—and they are the overwhelming majority of mankind—who still believe in God and give Him reverence, may take a decided stand against evil. We invite them to join us in loyal and hearty cooperation so as to ward off from the human race the great danger that threatens all alike. *Pius XI.*

Information Service

AT the end of the business year we recorded some 280 or 290 pieces of information granted inquirers. These figures convey no knowledge of the nature or importance of the requests addressed to us.

While the following inquiry is not the most important received in the course of our last business year, it will prove of particular interest to our readers. A member of the armed forces, attending courses in the College of a certain western State, wrote to a professor in the Catholic institution from which he had graduated:

"Today our history professor lectured on Spain and the Spanish Civil War. He hit the Church very strongly. I would like to get some straight information about the situation. He says that the Church was sucking the life blood of Spain. Furthermore, he said that the Church had tremendous wealth and kept bleeding the peons. But the crowning statement was this: 'The Catholic Church in Spain and Mexico today is trying hard through the control of education to keep the peons ignorant so that the Church can get to the people.' Another statement: 'The Church in Spain was and is pro-Nazi and pro-Fascist.' How about this? I need some straight dope, because it looks like arguments were in order."

The Bureau was requested to send the young man in uniform the information needed by him to meet the outrageous statements of his professor. We knew that articles, pamphlets or books written by Catholics would hardly be accepted as worth while by a man so prejudiced as this teacher evidently is. So we forwarded to the inquirer two books by British authors, one of them by Professor Charles Sarolea, of Edinburgh University, whose volume is an answer to the Duke of Atholl, who had espoused the Red cause in Spain. The other volume, by G. M. Godden, "Conflict in Spain," is a documented record of the years 1920-1937.

In our records this service counts as just one information among many.

They Are Still Within Reach

BECAUSE of the numerous demands made on our people for charitable purposes at home since our entry into the war, there is danger of their neglecting the Missions. In addition, the thought that intercourse with a number of countries has been disrupted, may also exert an influence in this regard. But the fact that the war has increased the difficulties of all Missionaries, wherever they may be, because their friends in Europe are no longer able to help them, while the prices of all commodities have risen considerably, should determine our attitude. How greatly help is needed, a letter addressed to the Bureau by the Bishop of Shillong, Assam, Most Rev. Dr. S. Ferrando, S.C., demonstrates. Having thanked us for what he calls "our generous offering" for their charitable institutions, the Bishop continues:

"We have in Tura many lepers who have been severely hit by present circumstances, as they live in a place secluded from the great arteries of communica-

tion. We have bought for them rice, clothing, medicines. It was really a God send for them. 'To care for the sick' is our fifth Gospel; in the big towns there are hospitals and charitable dispensaries, but in the jungle, malaria, dysentery play havoc and our Fathers and Sisters do a great deal of good by alleviating the sufferings these diseases cause."

Another passage in the Bishop's letter to us speaks of the heroism of a certain Missionary who went about doing good. "One Father," we read, "having come back from a long tour was forced to take to his bed at once. His temperature jumped to 106 degrees! All of us were alarmed; ultimately we discovered the reason for his serious condition. He had distributed all his quinine to patients, even his personal stock, intended exclusively for himself. He had walked all day long under a pelting rain to visit a cholera-stricken village and the result was that he was taken ill."

The Bishop assures us, he could quote many other similar cases, because the Missionaries "divide their own food and medicines among Christians and pagans, and the last tablet is not for them but for the needy and the orphans." The letter closes with the simple request: "Continue to help us!"

To an acknowledgment of receipt for a mission gift, Fr. Joseph Damm, O.S.B., now the Superior of Litembo Mission in Tanganyika Territory, East Africa, adds the following information regarding the field to which he has recently been assigned:

"Among a multitude of pagans there are 12,000 Christians. One hundred and three catechists are engaged in teaching in sixty-four schools, attended by 3887 pupils. The teachers' salaries as well as the upkeep of the schools must be paid by the Mission. But this is only a part of our obligations. The need for a considerable number of chapels exists, while a large hospital and a maternity clinic make demands on us. So you may imagine how happy we are whenever aid reaches us."

The missionary's particular mission is called Maguu, where there are 3400 Christians and about the same number of pagans. "I would like greatly to build a large church for them, but the people are so very poor that they can contribute almost nothing to an undertaking of this kind."

The communication was written on the 27th of December of last year and was delivered at St. Louis on the 7th of June.

Many a Missionary is anxious to have for a companion our monthly, but cannot afford it. Writing from what is one of the most remarkable monastic institutions of our times, the Monastery at Marianhill, Natal, So. Africa, Father James, C.M.M., states:

"I am a keen reader of *Social Justice Review* and I am sorry that my financial sources do not allow me to have a copy of my own. The only thing I can do, is to copy some of your articles for my collection for further use."

It appears, the writer is particularly interested in Co-operation, for he tells us:

"Would it be expecting too much, if I were to ask

u to furnish me with your pamphlets on Co-operation? I am certain they would help me tremendously in my work for the colored people."

Social and economic problems prevail today in all parts of the world. It is important, therefore, that the field should not be left alone to Progressives, Socialists and Communists to cultivate. Catholics the world over should sustain each other's efforts to prescribe for a sick society the remedies which will assure health.

WCU Convention

FOUNDED sixty-seven years ago, the Western Catholic Union of Quincy, Ill., distributed over \$5,000,000 among beneficiaries since its inception. In addition hundreds of thousands of dollars were granted to the sick and those in distress. The degree of solvency of the WCU, which is one of the measuring sticks of the financial strength of an insurance society, is approximately 111 percent; the average degree of solvency of nineteen of the largest life insurance companies in the country is only 105.89 percent.

Such is the record of this Catholic Fraternal Insurance Society which held its twenty-seventh annual convention in Quincy, Illinois, on October 15-16, beginning with Highmass in St. Boniface Church on Sunday. The first day was given over entirely to the opening session and the Church services in the morning, the entertainment of the WCU Juveniles in the afternoon, and the banquet and social hour in the evening.

The business sessions on Monday adopted a number of resolutions and recommendations. One resolution decided that the WCU may not change over into an Old Line or commercial insurance company, and another that the Military clause in the constitution be amended to conform to the certificate. Recommendations of the Supreme President in favor of weekly Highmasses for the living and deceased members, for the annual contribution of \$100 to the Central Bureau of the CV, and for the payment of a dividend to the policy-holders, were adopted.

The 193 delegates and officers who attended the Convention re-elected Mr. F. Wm. Heckenkamp as Supreme President.

SJR Has Its Friends

It was no empty compliment Mr. Bernard Lies, Kansas, paid us, when he wrote: "You have a fine month!" He backed up his assertion with a donation of four dollars and the instruction: "Send these subscriptions to persons or institutions, wherever you think they will do the most good."

Now it so happened that only a day or two prior to the receipt of Mr. Lies' communication there had reached us a letter from India, the writer of which is a member of the Society of Jesus laboring in Gujarat, the cradle of Gandhi. We are told in the letter that in Porach, with ninety-six large cotton mills, there are 20,000 Catholic workers whom the missionaries are trying to organize. Faced with the problems modern industry creates wherever it takes root, the Missionary

Father feels the need of a magazine such as ours and writes us:

"You will understand what a help *SJR* would be for us. I cannot afford to pay the subscription, because life is becoming extremely dear and the support of our Missions and Schools claims all the little we have. Would any member of the Catholic Central Verein be so kind as to send me old copies of your review, or help us with a subscription? I sincerely dislike to beg, but your magazine would be so useful to our social works and do so much good here that I cannot desist from asking for this help and kind favor."

The charity of our Kansas member granted us the possibility of complying at once with the request addressed to us from India.

Miscellany

SOME years ago it was proposed the Catholic Union of Missouri should raise three burses in order that the memory of three distinguished deceased residents of St. Louis should be perpetuated in the history of the CV. The names of the three men are Msgr. Henry Muehlsiepen, long Vicar General of the Archdiocese of St. Louis, founder of many parishes, etc.; Fr. Wm. Faerber, author of an excellent Catechism and of several valuable prayer books, and Dr. Eduard Preuss, the convert, who in his younger days had written a book attacking the dogma of the Immaculate Conception, while after his conversion he published another volume intended to make amends for the former. For thirty years he was the leading German Catholic journalist of the country, serving as editor of the daily and weekly *Amerika* of St. Louis.

All of these In Memoriam burses have now been completed, due to the continued efforts of Mr. E. A. Winkelmann. By a payment of \$22.50 the In Memoriam for Dr. Preuss has been effected.

Mr. and Mrs. John B. Hessburg, of St. Paul, Minnesota, celebrated their sixtieth wedding anniversary on October 14. A solemn Highmass was celebrated at St. Helena's Church, Minneapolis, on that day by Rev. Walter Reger, O.S.B., a relative of the family.

Mr. Hessburg is known especially to the members of the CV of Minnesota, having attended the organization's State Conventions for many years. But he has by no means been a stranger to our national Conventions.

The Presidents of no less than twenty-six societies, affiliated with the Catholic State League of Texas, are henceforth to receive a copy of *Social Justice Review*. This was the decision reached by the Executive Board of the organization at a recent meeting. The action is all the more commendable, because the State League of Texas publishes *The Catholic Layman*, now in its twenty-sixth year. It is greatly to be desired that the Presidents of all societies affiliated with the CV, directly or indirectly, should be readers of our monthly. The program which the national organization has so consistently promoted for over thirty years, can only be realized if it is supported intelligently by those elected to office in any affiliated society whatsoever.

It appears from the Annual Report of the Catholic Life Insurance Union, affiliated with the Catholic State League of Texas and the CV, that it unhesitatingly paid claims in the case of five of its members who died in the service of their country during the present war. While all of the policies carried the war claim, the CLIU nevertheless paid the death benefit, in accordance with a decision reached by the annual meeting, conducted in July 1942. In addition the beneficiaries of another member received the full amount of a policy for one thousand dollars, although the deceased died from injuries contracted in an airplane accident. While he was not a member of the armed forces, he was engaged in war work.

Distribution of Catholic literature at church doors is not a common occurrence in our country. It is, therefore, all the more commendable, our Maryland Branch should have decided to obtain two thousand copies of the Resolutions adopted by this year's Convention of the CV, with the intention of distributing them at four Baltimore Churches on four Sundays, when meeting in the halls of the respective parishes. It was decided that one Resolution should be read and discussed on these occasions.

At the same time the organization procured for its members a sufficient number of copies of the declaration on Nationalism and Internationalism. It is the intention to request the Spiritual Advisor to discuss the contents of this treatise with the members in the course of the present winter. A liberal offering was made for the Resolutions.

Instead of awaiting our Christmas Appeal, Mr. Frank Stifter, a faithful veteran of our cause, anticipated and sent us his annual gift on October 30, accompanied by the following remarks:

"My Christmas donation may be a bit early, but four or five weeks hence I will be head over heels in work. So I thought it best to take care of my contribution now."

In recent years an Indian Reservation in British Columbia was entrusted to the Augustinian Fathers of the Vicariate of Our Mother of Consolation, with headquarters at New York. In this Mission there are at the present time ten Indian children of school age, but there is no school. Consequently, the Father Superior has decided to transport them by bus to Ladner, where there is a parochial school. According to the practice of the Diocese, a monthly tuition of two dollars is expected from each child. Of course, no such tuition fee could be paid by the Indians. Consequently, charity must go to the aid of the Augustinian Missionary, who believes "the education of our Catholic Indian children is more important than anything else we can do for the Indians." A benefactor, now deceased, has made it possible for the Bureau to extend help to the worthy cause referred to.

Little attention has been paid by the officers of our affiliated societies to our request for funds needed to supply chaplains with rosaries and other devotional articles. What we have said on former occasions in this regard is emphasized by the following communica-

tion, addressed to us by a chaplain, stationed at a general hospital in North Carolina:

"I have exactly one rosary left. During the past three months I have distributed as many as 100 rosaries. Naturally, the men come in and ask for them. Consequently, I would appreciate your sending me a consignment of rosaries since it is our intention to conduct devotions during the month of May."

The same chaplain says of our pamphlets: "The one on 'The Name of God' is very practical; the praise showered on 'Guide Right' is well deserved. It appears a very timely and instructive pamphlet."

From one of the leading Catholic Colleges for Women in the Middle West came the following bit of unexpected information:

"You will be pleased to know that the enrollment in my German classes this year is ninety, the largest we have ever had. Of course, the enrollment in the whole school is the largest in its history—nine hundred and fifty. That explains my having three divisions of elementary German, a class in intermediate German and a class in the survey of German literature. My classes at . . . University are also large, and the latest work we are engaged in is the transmittal of courses to our boys in prison camps in Germany. A University in Switzerland will correct the work, but we send the outlines and the books."

In our reply we thanked the writer, a Sister, for the information, adding that her teaching promoted better understanding of a great language and noble literature and of an unfortunate people, whom God is chastizing for having been unfaithful to the noble ideas professed by them in former days.

In possession of a certificate of membership, issued to St. Nicholas Society of Egg Harbor City, New Jersey, by the CV in 1866, the organization is believed by its members to hold the record of being longest in the CV. They wish to hear from competitors for the honor St. Michael's Society of Poughkeepsie, certainly will challenge the contention advanced by St. Nicholas Society.

From an Association of Credit Unions in a midwestern State came the inquiry, did we intend to publish a reprint of Mr. Herron's article, "Farmers Need Their Own Co-operative Credit System." We were obliged to reply, it was not our intention to publish a reprint. Had a few inquiries of a similar kind come from our own people, we would have been encouraged to put out this excellent article in the shape of a Free Leaflet.

At one of the recent meetings of the Knights of St. George, at Indianapolis, good will plus one hat resulted in raising \$12.50 for the Emergency Fund. It is quite reasonable the officers and members of an organization of this nature should not wish to tax the treasury for donation purposes; on the other hand, few men will refuse to contribute their mite to a free will collection intended to promote a cause, the nature of which has been explained to them. In this case the Knights knew the proceeds of their hat collection would be used for the benefit of the men in service.

DAS SOZIALE APOSTOLAT

MEINE ERSTE ANSTELLUNG.

(Aus den Lebensnachrichten des hochw.
Peter Kuppers.)

VII.

WIE war der von seiner Reise zurückgekehrte Pfarrer erstaunt, als ich ihn in das neue Haus einführte. Fünf Zimmer waren fertig, sogar elektrisches Licht war angelegt. Außerdem waren die Küche und Esszimmer soweit fertig, dass sie gebraucht werden konnten. Das Empfangsessen wurde in meinem alten Zimmer aufgetragen. Da noch niemand an Prohibition achtete, hatte ich auch Wein abgezapft und auf den Tisch gestellt. Der Pfarrer schenkte ein, aber als er den Wein probierte, machte er ein saures Gesicht, schaute mich vorwurfsvoll an und sagte: „Was hast Du denn da für einen Wein gekauft?“ Ich habe gar keinen gekauft, ich habe ihn sogar nicht angerührt während Ihrer Abwesenheit“. „Hast Du denn das Fass immer verschlossen gelassen?“ „Natürlich nicht,“ meinte ich treuherig, „sonst wäre der Wein doch verdorben.“

„Die Deutschen verstehen nicht viel vom Wein,“ sagte er, „nur vom Bier,“ und dann hat mich aufgeklärt über meinen Fehler. Das war das Schlimmste, was ich während seiner Abwesenheit verbrochen hatte, nämlich das ganze Fass Wein hatte sich in Essig verwandelt. Mit allem war er sehr zufrieden. Nun aber kam ihm der Gedanke, das Haus fertigzubauen und wir müssen wieder Geld haben.

Da kam es mir in den Sinn, Theateraufführungen zu veranstalten. So schaute ich die jungen Leute um mich und am zwölften Dezember wurde die erste Vorstellung in dem Saale unter dem Dache des Hauses gegeben. Eine Treppe führte vom Gange des Hauses nach oben. Von außen bis zum höchsten Fenster wurde auch eine Treppe gebaut, was komisch wirkte, aber es war zur Sicherheit notwendig. Auch hatte ich mit meinen jungen Burschen das Weihnachtsspiel der Spanier: Los Pastores oder die Hirten eingeübt. Zehn Tage vor Weihnachten fingen wir an, jeden Abend eine Vorstellung zu geben. Anfangs war die Beteiligung gering, als aber die Sache mehr bekannt wurde, wurde auch der Andrang grösser und an einem Abend haben wir sogar einen Dollar Eintrittsgeld von den Amerikanern verlangt. An einem Abend nach der Vorstellung wurden einige Photographien genommen, und am folgenden

Tage nahm ich selber die ganze Gruppe zum Photographen und die alten Bilder der Pastores oder Hirten, die heute noch veröffentlicht werden, stammen aus dieser Zeit.

Weihnachten hatte ich das Glück von meinem Pfarrer die Auszeichnung zu bekommen, die kirchlichen Feierlichkeiten abzuhalten. Warum er auf die Missionen ging um da Weihnachten zu feiern, war mir immer ein Rätsel. Es wäre sein Platz gewesen, in der Pfarrkirche zu amtieren — aber er gab mir den Vorzug. Kein anderer Pfarrer hätte das getan. Ich habe mich aber doch blamiert dabei. Wegen der vielen Arbeit hatte ich nicht soviel Zeit die Predigt in Englisch und Spanisch vorzubereiten. Alles ging in schönster Ordnung ab, aber als ich die Predigt halten wollte sah ich, dass ich mein kleines Manuskript vergessen hatte. Ich war immer vorsichtig, um nicht stecken zu bleiben. Ich habe die Predigten nicht abgelesen, aber ich fühlte mich immer sicherer für den Fall, dass ich je stecken bleiben sollte. Es ist nicht so leicht, während der Mitternachtsmesse zu predigen, denn der Geist ist nicht mehr rege und das Gedächtnis langsam. Zuerst ergriff mich ein gewaltiger Schrecken — aber ich musste doch predigen. Zögernd fing ich an. Es ging schon, aber als ich mitten in der Englischen Predigt war, fingen ein paar an zu lachen. Ich muss rot im Gesicht geworden sein, und als ich noch etwas sagte, lachten noch ein paar mehr. Da habe ich gedacht, es ist bald Zeit zum Aufhören, sonst lacht noch die ganze Gesellschaft. Es ist sehr leicht im Englischen den Worten eine andere Bedeutung zu geben. Die unrichtige Aussprache kann das allein tun. Als so ein paar mehr mich anschmunzelten, war es mit meiner Geduld vorbei und auch mit meiner Predigt. Ich habe gleich Amen gesagt und das Kreuzzeichen gemacht, aber da kam mir der Gedanke, mir solche Kränkungen nicht gefallen zu lassen. Einen langen Augenblick blieb ich wie leblos stehen, aber dann habe ich gesagt: „Meine lieben Pfarrkinder: Ich bin noch nicht lange im Lande und es ist schwer zwei neue Sprachen zu lernen. Ihr habt über mich gelacht, was ich nicht für schön halte. Ich könnte auch über euch lachen, wenn ich jetzt mal anfinge auf Deutsch zu predigen. Vergesst nicht, dass nach der Messe die Anbetung des Kindes Jesu stattfindet und ich werde an der Krippe stehen und das Jesukind in der Hand halten, und ihr kommt es anzubeten. Dann kann ich auch selber sehen, was jeder in der Kollekte gibt. Diejenigen, die

da so gelacht haben, werden wohl am wenigsten geben. Nun wünsche ich euch allen ein recht frohes Weihnachtsfest und ich hoffe, dass ihr mir das Weihnachtsfest etwas froher macht, als ihr es während der Predigt getan habt."

Das hat gezogen und die Weihnachtskollekte war ausgezeichnet. Es war aber auch die letzte, die ich in der Kirche von Guadalupe aufgenommen habe. Zwei oder drei Tage nach Weihnachten, bekam ich die Nachricht, dass ich als Kaplan an die Kathedrale versetzt worden sei und musste am ersten Januar meinen neuen Posten inne haben.

Das hat mir nun gar nicht gefallen und ich erinnerte mich, wie ich damals den Erzbischof gefragt hatte, mich als Kaplan an der Kathedrale zu lassen. Also jetzt musste ich, denn gehorchen ist die erste Pflicht. Ich wusste erst ein paar Wochen nachher, dass mein damaliger Kirchenvorstand auch meiner Ernennung an der Kathedrale beim Erzbischof vorstellig wurde, damit ich in Guadalupe bleiben könne. Natürlich haben die Herrn nichts ausrichten können und sie sind sehr verstimmt abgezogen und ich bin sehr verstimmt ohne Prunk und Feierlichkeit in die Kathedrale eingezogen. So geht es in der katholischen Kirche, aber es ist ganz recht so. Wenn ich poetisch veranlagt wäre, würde ich ein schönes Gedichtchen machen auf die Kirche von Guadalupe und den edlen Pfarrer, und die guten Leute, denen ich und die mir stets die beste Freundschaft bewahrt haben bis auf den heutigen Tag.

Gesundes Urteil.

VON der Küste des Stillen Ozeans schreibt uns ein Schweizer: „Noch möchte ich ein Wort des Dankes beifügen bezüglich der zeitgemässen Zeitschrift SJR. Es ist nur bitter Schade, dass diese vorzügliche und wahrheitsliebende Monatschrift nicht in jedem Hause gelesen wird.“

Schreiber dieser Zeilen erzählt uns dann noch von einem deutschen Flüchtlings, einem Katholiken, der das Heil von Russland erwartete, während er gegen die Gefahr des Nationalsozialismus in Ansprachen warnte. Von den sozialen Enzykliken hält dieser Deutsche nicht viel. Spreche man ihm davon, so komme er „im Handumdrehen auf das Thema Sovietrussland, als ob ungefähr gerade dieses Land die sozialen Grundsätze und Empfehlungen der Rundschreiben verwirklicht habe.“

Von den Radio "Round Table Talks" ist unser

Mitglied nicht entzückt. Er meint, es komme dabei nichts Positives zum Vorschein. Seiner Ansicht nach haben diese Zwiegespräche jedoch einen ganz bestimmten Zweck, „die absichtliche Irreführung der Zuhörer.“ „Und jeder,“ so schliesst die Mitteilung, „der kein oder nur oberflächliche Geschichtskenntnis hat, wird und muss darauf hereinfallen.“

Von Menschlichen Trieben.

MAN könnte gegenwärtig lange suchen in der Presse unseres Landes nach kritischen Bemerkungen über Spencer und Huxley, die beider dem Kapitalismus den Gefallen taten, die krasseste Eigenliebe als dem Menschen natürlich und dem Fortschritte nützlich hinzustellen. Da fiel uns in einem Bande Dichtungen von Friedrich Bodenstedt ein Epigramm, „Huxley“ überschrieben, in die Hände, dessen erste Strophe erklärt:

„Den Menschen nach seinen natürlichen Trieben
Treibt es durchaus nicht den Nächsten zu lieben,
Treibt es vielmehr den Nächsten zu essen.“

Bodenstedt, der kein tiefdenkender Dichter war, antwortet trotzdem darauf:

So lehrt uns Herr Huxley. Wir wollen indessen
Fortfahren nach unsren natürlichen Trieben
Und nicht zu essen, sondern zu lieben.¹⁾

Nur Schade, ein Lieben, das nur in natürlichen Trieben begründet wäre, gewährt dem Menschen wenig Sicherheit gegen jenen andern Trieb, der ihn antreibt, sich auf Kosten des Nächsten zu bereichern, und, wenn nötig, ihn zu töten, ihn auszurotten.

Nur die in Gottesfurcht und Liebe zu Gott begründete Nächstenliebe wird der Eigenliebe und der Habsucht dauerhafte Fesseln anlegen.

Was wäre heutzutage nötiger als auf jede Weise dem heiligen Feuer der Liebe neue Nahrung zuzuführen, in einer Welt, die nicht bloss durch Kohlemangel, sondern noch mehr durch den Mangel an Liebe so eisig kalt und unwirtlich geworden ist. Lasset uns achthaben auf einander, ruft der Apostel uns zu, und uns gegenseitig aneifern in der Liebe und in guten Werken (Hebr. 10, 24). Es gibt kein wirksameres Mittel, um böse Zeiten in gute zu verwandeln!

Bischof Keppler.

1) Einkehr und Umschau, 5. ed., Jena, 1880, p. 135.

Auf dem Stuhle zu Rom sassen Bischöfe von so mancherlei Art wie auf jedem andern Throne; und auch für die fähigsten Werkzeuge gab's unglückliche Zeiten. Diese unglücklichen Zeiten aber und die Fehler der Vorgänger sowohl als der Feinde selbst zu nutzen, das war die Staatskunst dieses Stuhles, durch welche er zur Festigkeit und Hoheit gelangte.

Herder

Wirklich findet sich im ganzen Mittelalter beinahe kein Papst ohne ausgezeichnete Talente.

Grillparzer, XIV, 65.

Wenn Paulus sagt: Gehorchet der Obrigkeit, denn sie ist Gottes Ordnung (nach Röm 13, 1), so spricht das eine ungeheure Kultur aus, die wohl auf keinem früheren Wege als auf dem des Christentums erreicht werden konnte.

Goethe

Contributions for the Library

Documents and Manuscripts

MISS GERTRUDE SPETTEL, Minn.: Photographs, a photostat and newspaper clippings regarding the late Michael Spettel and the Pontoon Bridge at Prairies du Chien, Wis.

Library of German-American

SEIFERLE, REV. HUBERT, C.P.P.S., Ohio: The Nicholas Boes Family, Twenty-fifth Annual Reunion, September 5, 1943.—SCHERER, VERNY REV. HENRY J., Minn.: Holy Trinity Church of New Ulm, Minnesota. A Record of 75 Years, 1869-1944.—F. P. KENKEL, Mo.: Hubel, Henni, "Be-lauscht." Gedichte und Sprüche. 2nd ed. N. Y., 1908; Lochemes, M. J. Gedichte eines Deutsch-Amerikaners, Milw., 1906.—SCHIERSE, PAUL J., Sr., Pa.: A Retropast of St. Aloysius' Parish, 1894-1944, Philadelphia, Pa.

General Library

CLEVELAND PLAIN DEALER, Cleveland, Ohio: Boys Grown Tall. A Story of American Initiative, 1944.—FUSSENIGGER, REV. E. P., Pa.: Souvenir of the Dedication of the Cathedral Center and the Golden Jubilee of the Dedication of St. Peter's Cathedral, Erie, Pa.—KREKENBERG, REV. C., Ill.: Kenny, Rev. Michael, S.J., No God Next Door, 1935.—LANDSMANN, REV. PAUL, La.: Murphy, Rev. Edward F., S.J., New Psychology and Old Religion, 1933.—BIALLER, REV. H., S.J., Md.: Diamond Jubilee Woodstock College of the Sacred Heart, 1869-1944.—B. HERDER BOOK CO., St. Louis, Mo.: St. Patrick, Mother Victoria de Saint-Luc, 1920; Westerwoudt, Felix, Missioner in Borneo, 1924; The Letters of Cardinal Manning.—GOLDSTEIN, DAVID, Boston, Mass.: Measuring Up, In Which the Employees at Federal Take Their Own Measure, Federal Products Corporation, Providence, Rhode Island, 1944.—COCHRAN, HON. J. J., Washington, D. C.: Johnson, Robert Wood, "But, General Johnson—," 1944; Perry, Jennings, Democracy Begins at Home, 1944; Townsend, Dr. Francis E., New Horizons, 1943; United States Government Manual, Summer 1944.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported, \$224.25; Young Ladies' District League, St. Louis, \$75; Frk. Stifter, Pa., \$5; a Chaplain, N. Y., \$15; Minnesota Section, NCWU, \$25; Total to including November 21, \$344.25.

Donations to Central Bureau

Previously reported, \$18.22; Maryland Branch, CCV, Baltimore, \$10; Total to including November 21, 1944, \$28.22.

Central Bureau Expansion Fund

Previously reported, \$4,977.35; St. Boniface Benev. Society, St. Louis, for In Memoriam, Dr. Edw. Preuss, \$22.50; Rich. F. Hemmerlein, N. Y., o/a Life Membership, \$25; Jacob J. Hunkler, N. Y., a/c Life Membership, \$25; Alois Frantz, Calif., for Life Membership, \$100; Acct. of In Memoriam, the late Bishop Martin Marty, So. Dakota, \$50; Leo Misbach, Conn., Bal. Life Membership, \$25; Rt. Rev. Msgr. Aug. C. Breig, Wis., for Life Membership, \$100; Wm. P. Gerlach, Minn., \$3; Total to including November 21, 1944, \$5,327.85.

St. Elizabeth Settlement

Previously reported, \$4,178.01; From children attending, \$406.32; Surplus Food Administration, \$93.96; United Charities, Inc., St. Louis, \$442.58; Interest Income, \$4.70; Total to including November 21, 1944, \$5,125.57.

Catholic Missions

Previously reported, \$1,992.23; N. N., N. Y., \$1; Wm. H. Siefen, Conn., \$2; Marg. E. Devlin, Ill., \$1; Rev. J. A. Vogelweid, Missouri, \$478; St. Francis de Salle Society, St. Paul, Minn., \$12; Frk. Stifter, Pa., \$5; Interest income, \$15.55; S. Stuve, Mo., \$1; CWU of N. Y., \$15; St. James Mission Group, Decatur, Ill., \$25; N. N., D. C., \$5; Estate, L. P. Alff, Ohio, \$200; St. Elizabeth Guild, N. Y., \$30; Total to including November 21, 1944, \$2,782.78.

Chaplain's Aid Fund

Previously reported, \$1,135.71; Hudson County Branch, CCV, \$22.86; Penny Collection, St. Francis de Sales Benev. Society, St. Louis, \$7.06; Rev. R. J. Klobock, Texas, \$1; Martha Hoppmann, Ill., \$5; CWU of N. Y., \$25; St. Ferdinand Rectory, Ind., \$3; St. Peter's Young Men Society, Philadelphia, Pa., \$10; Rev. W. J. Cremer, Iowa, \$1; Total to including November 21, 1944, \$1,210.63.

Gifts in Kind

were received from the following men and organizations of men (including receipts of November 20):

Wearing Apparel from: S. Stuve, Mo. (clothing, shoes); Adolph Suess, Ill. (1 over-coat).

Books from: St. Peter's Church, New Britain, Conn. (4); Rev. W. J. Cremer, Iowa (37); R. M. Litzler, Ohio (4).

Magazines and Newspapers from: S. Stuve, Mo. (newspapers, magazines).

Miscellaneous from: S. Stuve, Mo., (1 electric coffee percolator).

For Collateral Reading

CATHOLIC UNIVERSALITY

AND

NATIONAL INTERESTS

By The

REV. STEPHEN FUCHS, S.V.D.

This Free Leaflet should be read in connection with the Brochure on Nationalism and Internationalism.

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